

Glossary of Technical Terms

נִיט בַּר נִיט (Nat bar Nat / Nosein Ta'am Bar Nosein Ta'am) – literally “gives taste into something that itself gives taste.” It means second-hand flavor. Start with a pan that was used to cook meat. The pan absorbed meat taste into its walls. The pan was then cleaned well and used to cook something parve (for example pasta). The weak meat taste moves from the pan into the pasta. That is already a second transfer (meat → pan, then pan → pasta). Because the taste has been transferred twice, it is weaker than a direct taste from meat into food. Example: You cook chicken in a pot. Later you cook plain pasta in the same clean pot. The pasta now has a weak second-hand chicken taste. That weak taste is called Nat bar Nat.

טעם כעיקר (Ta'am k'ikar) – the rule that the taste of a food has the same status as the food itself, even when no piece of that food is present. Meat taste that enters a dish that is not meat (a parve or dairy dish) is treated as if actual meat is present in that dish. Example: If milk is cooked in a clean meat pot that still has strong meat taste in its walls, the milk is treated as if real meat mixed into it. The milk becomes forbidden even though you cannot see any meat.

בן יומו (Ben yomo) – a pot or pan that was used for hot meat or dairy within the last 24 hours. The absorbed taste is still strong and fresh. “Strong and fresh” means the taste has not yet spoiled; it can still give a real, effective taste to new food cooked in that pot and can forbid that food. Example: You cooked chicken soup this morning. Tonight the same pot is still ben yomo. If you now cook milk in it, the strong meat taste will enter the milk and the milk becomes forbidden.

אינו בן יומו (Eino ben yomo) – a pot that has not been used for hot meat or dairy for more than 24 hours. The absorbed taste has become weak and spoiled (pagum). Because the taste is already defective, it usually cannot forbid new food cooked in the pot. Example: You cooked chicken three days ago and have not used the pot since. The pot is now eino ben yomo. If you cook pasta in it, the old weak taste does not make the pasta forbidden with dairy.

פגום (Pagum) – spoiled or defective taste. After 24 hours the taste left in a pot is considered pagum. A pagum taste does not have the power to forbid food the way a fresh taste does. Example: A meat pot left unused for two days has only pagum taste left. Cooking vegetables in it does not turn the vegetables into meat for kashrut purposes.

יד סולדת בו (Yad soledet bo) – the temperature at which a person would pull his hand away because it is too hot. This is the heat level that transfers taste according to halacha (roughly 110–160 °F / 43–70 °C). Below this temperature, taste usually does not transfer in a significant way. Example: Warm water that is comfortable to touch does not transfer taste; water hot enough that you pull your hand back can transfer taste.

כלי ראשון (Kli rishon) – the original cooking pot that is still on the fire or has just been taken off the fire. Its heat is the strongest and can fully transfer taste. Example: A pot of soup still sitting on the stove is a kli rishon.

כלי שני (Kli sheni) – a second vessel into which food was poured from the kli rishon. Its heat is weaker. Example: You ladle soup from the cooking pot into a serving bowl. The serving bowl is a kli sheni.

עירוי (Irui) – pouring from one vessel into another. When you pour from a hot kli rishon, the stream can still transfer taste to a thin surface layer of whatever it hits. Example: Pouring hot water from a kettle onto a cold plate can affect a thin layer of the plate's surface.

עירוי כלי ראשון (Irui kli rishon) – pouring from a kli rishon (the original hot pot or kettle). The stream is still strong enough to transfer taste to a thin surface layer (ke-dei kelipah) of what it hits. Example: Pouring boiling water from a kettle on the fire onto a cold plate can affect a peel-thickness of the plate.

עירוי כלי שני (Irui kli sheni) – pouring from a kli sheni (a second vessel that already received the hot liquid). The stream is weaker and usually cannot transfer taste the way irui kli rishon can. Example: Ladle soup from a serving bowl into a cup; that pour is irui kli sheni and is weaker than pouring straight from the cooking pot.

כדי קליפה (Ke-dei kelipah) – the thickness of a peel – a very thin surface layer. This is tied to the rule of תתא גבר (tata'ah gavar – “the lower one wins”). When hot liquid is poured onto a cold surface, the cold lower surface “wins,” so the heat only affects a thin outer layer of the food or vessel it hits, not the whole thickness. Example: If hot meat soup is poured onto a cold dairy plate, only a paper-thin layer of the plate is affected; the rest of the plate stays as it was.

תתא גבר (Tata'ah gavar) – “the lower one wins.” When a hot food or liquid meets a cold food or vessel, the lower (bottom) item often decides how deep the heat and taste go. If the bottom is cold, it “wins,” and only a thin layer (ke-dei kelipah) is affected. If the bottom is hot, heat and taste can enter more deeply. Example: Hot soup poured onto a cold plate – the cold plate is below, so only a peel-thickness of the plate is affected. This idea is needed to understand many ke-dei kelipah rulings.

כדי נטילה (Ke-dei netilah) – the thickness of a finger-breadth (about 2 cm). This is the depth to which a sharp food (davar charif) can pull taste from a ben-yomo vessel even without heat. Example: An onion pressed against a ben-yomo meat knife absorbs meat taste to the depth of about 2 cm.

נותן טעם לפגם (Noten ta'am lifgam) – a taste that spoils the food rather than improving it. Such a spoiled taste does not forbid the food. Example: Soap residue or burnt residual taste in a dishwasher is usually considered Noten ta'am lifgam and may not make the dishes forbidden.

דבר חריף (Davar charif) – a sharp or spicy food such as onion, garlic, radish, or very sharp spices. Sharp foods can “wake up” or pull taste more strongly than ordinary foods, even from a pot that is no longer ben yomo. Example: Frying onions in a meat pan that has not been used for several days, according to some opinions, can still pull meat taste into the onions because the onions are sharp.

ביטול / ששים (Bitul / Shishim) – nullification. When a forbidden taste is mixed into sixty times its volume of permitted food, it is usually nullified and the mixture becomes permitted. Example: A tiny drop of milk falls into a large pot of meat soup that holds sixty times the volume of that drop; the drop is nullified.

יין נסך (Yayin nesech) – wine that was actually poured as a libation (offering) to an idol. It is forbidden both to drink and to derive any benefit from it.

סתם יינם (Stam yeinam) – ordinary wine of a non-Jew, or non-mevushal Jewish wine that was touched by a non-Jew. The Sages forbade it mainly to prevent too much social closeness that could lead to intermarriage and to distance Jews from anything connected with idol worship.

מבושל (Mevushal) – cooked or properly pasteurized wine. Once wine reaches a sufficient level of cooking, many of the Stam Yeinam restrictions are removed and a non-Jew may handle it without forbidding it.

ניצוק (Nitzok) – the continuous unbroken stream of liquid while pouring. Certain opinions treat the stream as still connected to the original vessel, so the status of the receiving vessel can affect the original pouring vessel through the stream. Example: Kosher wine poured in a continuous stream into a cup of Stam Yeinam may make the wine left in the bottle forbidden according to those who hold that nitzok connects them.

חותם / חותם בתוך חותם (Chotam / Chotam b'toch Chotam – Seal / Double seal) – In halacha, a siman / physical indicator that an item was not tampered with. A single seal – e.g., a closed cap, a tightly pushed-in cork, a tied bag – indicates if opened. A double seal – e.g., cap + wrapper, two separate closures, combination lock counted as double by some poskim – is required when concern of substitution or adulteration is greater. General principle applies to wine, meat, milk, and other items sent via non-Jew or left unattended.

יוצא ונכנס (Yotze Venichnas – Goes out and comes in) – Halachic mechanism based on fear / deterrence – mirsas. When a Jew is intermittently present or could return unexpectedly at any moment, a non-Jew is deterred from tampering. Applies to wine left with non-Jew, meat left in non-Jewish kitchen, bishul akum concerns, and other isurim where substitution is concern. Requires: non-Jew believes Jew may appear any moment, access not blocked, arrival not predictable.

מיל (Mil – Distance/time measure) – Talmudic measurement of distance – approx. 2,000 amos – about 0.6-0.74 miles – and time it takes average person to walk that distance – approx. 18-24 minutes according to poskim – 18 min – Chazon Ish / 24 min – Rambam. Used as halachic shiur for how long food remains hot, how quickly prohibition takes effect when left unattended, and other time-bound halachos.

הפסד מרובה (Hefsed Merubeh – Significant financial loss) – Halachic principle that allows reliance on a minority or lenient opinion when strict ruling would cause substantial loss. Defined relative to person's means – not just small loss – e.g., losing entire barrel vs cup, entire business inventory. Does not permit biblical prohibitions le'chatchilla but allows relying on leniency be'dieved or in cases of great need.

קיוהא / קיוהא (Kiyuha / Kioha – Weakened, spoiled, or corrupted taste) – Taste that has deteriorated and is no longer enjoyed in its original form – opposite of shevach – improving taste. Kiyuha taste may not create prohibition or may be considered batel more easily, because enjoyment – hana'ah – is lacking. General concept in ta'amos – e.g., wine absorbed in wood that only neutralizes bad oak flavors but not enjoyed as wine.

תינוק שנשבה (Tinok Shenishba – Child taken captive / raised without Torah knowledge) – Halachic category for Jew raised without Jewish education among non-Jews or non-observant environment, who transgresses not out of rebellion but lack of knowledge. Different from Mumar le'hachis – rebellious. Many poskim treat Tinok Shenishba as shogeg – inadvertent – with different halachos for kiruv, counting in minyan, and wine touching – some treat more leniently than intentional Mumar.

חתנות (Chitun / Mishum Chitun – Concern of intermarriage) – Rabbinic reason underlying many gezeiros – to prevent excessive social closeness that could lead to intermarriage between Jews and non-Jews. Applies to Stam Yeinam, Pas Akum, Bishul Akum, and other social interactions. Gezeirah not about food itself being non-kosher but about creating social distance.

איבה / משום איבה (Eivah / Mishum Eivah – Animosity / Hostility) – Halachic consideration where strict observance could cause hatred or animosity from non-Jew or even fellow Jew, potentially causing greater harm – e.g., desecration of Hashem's name, danger, or driving person away. In some rabbinic prohibitions, poskim allow leniency to avoid eivah – e.g., drinking beer at company party, tasting wine to avoid embarrassing host – because eivah concern is biblical – embarrassment / hatred vs rabbinic prohibition.

סכנה / חמירה סכנתא מאיסורא (Sakanah / Chamira Sakanta Me'Isura – Danger – Danger is stricter than prohibition) – Principle that danger to health/life is treated more strictly than ritual prohibition – isur. Applies to fish and meat together, uncovered water, and other health dangers mentioned by Chazal. Rules of bitul, safek, and leniencies differ because

sakanah has no heter of nullification according to some opinions – e.g., Maharil holds fish not batel in meat because danger stricter.

בִּישׁוּל עֲכוּ"ם / פֶּת עֲכוּ"ם (Bishul Akum / Pas Akum – Non-Jewish cooking / Non-Jewish bread) – Rabbinic prohibitions on food cooked or baked by non-Jew even if ingredients kosher, enacted to limit intermarriage and concern non-Jew may cook non-kosher in same utensils. Bishul Akum applies to foods not edible raw and considered important – oleh al shulchan melachim – served at king's table. Pas Akum applies to bread – distinction: Pas Akum of commercial bakery permitted by some – Pas Palter – while Bishul Akum generally stricter. Both rooted in mishum chitun.

Nat Bar Nat – Basic Idea and Practical Halacha

Nat bar Nat is best understood in three steps. First, meat is cooked in a pan, so the pan walls absorb meat taste. Second, the pan is cleaned well and then used to cook something parve (for example pasta or fish). The meat taste moves from the pan into that parve food. That is already a second-hand taste (meat → pan → parve food). Third, you later want to eat that parve food with dairy. The question is whether the twice-moved meat taste is still strong enough to create a real meat-and-milk problem (ta'am k'ikar), or whether it is already too weak. The Torah forbids cooking and eating meat and milk together, including the fusion of their flavors. Meat flavor absorbed in the walls of a clean ben-yomo pot enters milk cooked in it and makes the milk forbidden. If the pot is eino ben-yomo, the flavor is pagum and cannot forbid the food, although the pot still needs to be kashered rabbinically.

The main practical questions:

- If I cook plain pasta or fish in a clean meat pot that was used today (ben yomo), may I later eat that food with cheese?
- Is the meat taste that entered the pasta strong enough to forbid mixing it with dairy, or is it already too weak?
- Does the answer change if the pot has not been used for meat for more than 24 hours (eino ben yomo)?
- Does the answer change if the food was fried rather than cooked in water?
- May I deliberately cook the parve food with the intention of later eating it with the opposite type?

The Gemara Dispute (Chullin 111b)

The Gemara discusses hot parve fish placed on a meat plate that was still ben yomo. Two Amoraim disagree:

רב (Rav) – The fish may not be eaten with dairy. He treats the meat taste that entered the fish as strong enough to create a real problem: the fish now has the status of meat. Therefore mixing it with dairy would be like mixing meat and milk together. Example: Hot fish sits on a meat plate that was used today. According to Rav the fish absorbs meat status and you may not put butter or cheese on it.

שמואל (Shmuel) – The fish may be eaten with dairy. He says the meat taste is already Nat bar Nat – it

transferred from the meat into the plate and then from the plate into the fish. This double transfer makes the taste too weak to turn the fish into real meat. Example: The same hot fish on the same plate is permitted with dairy according to Shmuel because the taste is only second-hand.

גמרא (Gemara) – The final ruling follows Shmuel. Nat bar Nat is permitted.

תוספות (Tosfos) – Explains why Nat bar Nat works only for meat-and-milk and not for other forbidden foods. Meat-and-milk needs two strong tastes to join together. Once the meat taste has already been weakened by one transfer, it cannot create a forbidden mixture with milk. For regular non-kosher food (for example pork taste) the taste remains forbidden even after transfers. All agree that Nat bar Nat is a leniency exclusive to basar b'chalav; it does not apply to inherently forbidden foods.

How Far Does Shmuel's Permission Reach?

The question is whether the permission of Nat bar Nat covers only food that sat on a plate, or also food that was cooked or fried inside a meat pot.

רש"י (Rashi) – Most stringent. Only when the hot fish sits on a cold meat plate (surface absorption of a thin layer called ke-dei kelipah) is it allowed with dairy. If the fish was actually cooked or fried inside a meat pot, the taste enters fully and the fish may not be eaten with dairy.

ספר התרומה, רא"ש, טור (Sefer HaTerumah, Rosh, Tur) – Permit fish that was cooked in a meat pot to be eaten with dairy, because the taste has been weakened three times (meat → pot → water → fish). They forbid fish that was fried directly in a pan (flavor weakened only twice: meat → pan → fish).

רמב"ם (Rambam) – Most lenient. Even fish fried in a clean meat pan may later be eaten with dairy, because the taste is still only second-hand and the dairy is added only afterwards.

איסור והיתר (Issur VeHeiter) – Hybrid view. Le'chatchilla one should not eat fish cooked or fried in a fleishig pot with dairy, but be'dieved (if already mixed) it is permitted.

The Practical Halacha – Cooking or Frying in a Clean Pot

Sefardic / S"A

S"A – Passkins like the **Rambam**: parve food cooked or fried in a clean fleishig pot may be eaten with dairy (mutar).

If the pot was not clean, permitted only if there is

Ashkenazic / Rama

Rama – Passkins like the **Issur VeHeiter**: parve food cooked or fried in a ben-yomo fleishig pot cannot be eaten with dairy le'chatchilla (asur).

If already mixed: mutar be'dieved even if mixed

shishim in the parve food against the meat residue.

Eino ben yomo: mutar to add the opposite type (pagum taste).

intentionally – (Pri Chadash and Yad Yehuda).

Kitzur S" A – You may eat parve food cooked in a ben-yomo dairy pot during a fleishig meal (before or after meat), without mixing them.

Eino ben yomo: mutar to add the opposite type.

Cooking with Intention to Eat with the Opposite Type

May one deliberately cook parve food in a fleishig (or dairy) pot with the clear plan of later eating it with the opposite type?

רבינו ירוחם (Rabbeinu Yerucham) – Forbids cooking parve food in a fleishig pot with the explicit intention of eating it with dairy (asur).

רב יוסף קארו (Rav Yosef Karo in Bedek HaBayis) – Permits this (mutar).

ש"ך, בן איש חי, כף החיים (Shach, Ben Ish Chai, Kaf HaChaim) – Read the **S" A** strictly ("שנתבשלו או שנצלו" – already cooked) and forbid cooking with this intention (asur).

רב עובדיה (Rav Ovadya) – Permits cooking even with that intention (mutar).

גרי"א (Gra) – Permits cooking parve food in an eino ben-yomo fleishig pot even with the explicit intention of eating it with dairy, since even in a ben-yomo pot the food is permitted m'ikar ha'din (mutar).

רב אלישיב and חכמת אדם (Chochmat Adam and Rav Elyashiv) – Forbid cooking in an eino ben-yomo pot for the opposite type le'chatchilla (asur), but allow it if no other pots are available.

Summary – Parve Food Cooked in a Fleishig Pot and Eating It with Dairy

Case / Pot	Ben-Yomo: Cook with intention	Ben-Yomo: Already cooked, want to add	Ben-Yomo: Already added	Eino-Ben-Yomo: Cook with intention	Eino-Ben-Yomo: Already cooked, want to add	Eino-Ben-Yomo: Already added
S" A	Shach Asur Rav Ovadya – Mutar	Mutar	Mutar	Mutar	Mutar	Mutar
Rama	Asur	Asur	Mutar	Gra – Mutar Chochmat Adam – Asur	Mutar	Mutar

Summary Table – Rama

Case	Le'chatchilla to cook and eat with opposite	Already cooked, now want to add opposite	Already added
Ben-Yomo	Asur	Asur (Rav Ovadya – Mutar)	Mutar
Eino-Ben-Yomo	Gra – Mutar Chochmat Adam – Asur	Mutar	Mutar

Section Summary – Nat Bar Nat

Definition: Nat bar Nat = flavor transferred twice is weakened.

All agree: this leniency applies only to basar b'chalav, not to other forbidden foods.

All agree: if dairy was already mixed with parve food cooked in a ben-yomo pot, it may be eaten (mutar).

All agree: dairy may be added to parve food cooked in an eino-ben-yomo pot le'chatchilla (mutar).

Dispute: deliberately adding dairy to parve food cooked in a meaty ben-yomo pot – **S" A** permits (mutar), **Rama** forbids le'chatchilla (asur).

Sefardic Final Halacha	Ashkenazic Final Halacha
Parve food cooked or fried in a clean fleishig pot may be eaten with dairy (mutar).	Ben-yomo pot: do not add dairy le'chatchilla (asur); if already mixed it is mutar.
Adding dairy to already-cooked parve food is mutar even if the pot was ben yomo.	Eino-ben-yomo pot: mutar to add dairy.
Cooking with intention: Shach forbids; Rav Ovadya permits.	Cooking with intention in ben-yomo: asur. In eino-ben-yomo: Gra permits; Chochmat Adam forbids le'chatchilla.

דבר חריף (Davar charif)

Davar charif, a sharp or spicy food such as onion, garlic, radish, or very sharp spices. They can pull taste more strongly and can even "wake up" old, spoiled (pagum) taste that would otherwise be too weak to matter. Because of this, a sharp food cooked or fried in a meat or dairy pot can become forbidden with the opposite type even when an ordinary food would remain permitted. Example: Frying onions in a meat pan that has not been used for several days, according to some opinions, can still pull meat taste into the onions because the onions are sharp.

The main practical questions:

- If I fry onions in a meat pan that has not been used for several days (eino ben yomo), may I later eat those onions with dairy?
- Does the answer change if the pan is still ben yomo?
- How much of the sharp food is affected – only a thin layer or the whole piece?
- If I do not know how much taste was absorbed, what do I need to do to permit the dish?

שולחן ערוך (S" A) – A davar charif draws flavor from a ben-yomo vessel, such as a knife, even without heat, to the depth of a ke-dei netilah (about the thickness of a finger, roughly 2 cm). When there is heat (cooking or frying), the flavor spreads through the entire sharp food. Therefore a sharp food cooked or fried in a ben-yomo fleishig pot is asur with dairy.

רמ"א (Rama) – A davar charif fried in an eino-ben-yomo fleishig pan cannot be eaten with dairy (asur). The sharp food strengthens and awakens the absorbed pagum flavor, bringing it back to full strength. This is a clear stringency: even though the pot is no longer ben yomo, the onions (or garlic, etc.) are still asur with the opposite type.

ט"ז (Taz) – If onion was fried in an eino-ben-yomo pan and you do not know how much flavor was absorbed,

you need shishim (sixty times) against the entire onion to permit the dish.

Section Summary – Davar Charif

Sharp foods can pull and awaken taste more strongly than ordinary foods.

All agree that with heat the taste spreads through the entire sharp food.

All Agree S"A and Rama onion cooked in ben-yomo fleishig pot is asur with cheese.

Dispute: Rama – the onion is asur with cheese (the sharp food wakes the old taste) whether cooked in a ben yomo or eino-ben yomo pan. The **S"A** allows an onion cooked in an eino-ben-yomo but forbids a ben yomo onion.

Sefardic Final (S"A direction) Ben-yomo vessel: davar charif pulls taste (even without heat) to finger-thickness depth; with heat the whole food is affected → asur with opposite type. Eino-ben-yomo vessel: permissible with opposite type.	Ashkenazic Final (Rama) Ben-yomo vessel: asur with the opposite type. Eino-ben-yomo vessel: still asur with the opposite type, because the sharp food wakes up the old pagum taste and restores its power.
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The Rama's Leniencies

The **Rama** is stricter about eating parve food cooked in a ben-yomo opposite pot with the other type. He and later authorities still give several practical leniencies.

The main practical questions:

- If I cook parve food in a ben-yomo meat pot only to serve it on a dairy plate (not to eat it with actual dairy), is that allowed?
- May I put hot parve food from a ben-yomo pot onto a hot clean opposite plate?
- If I cooked pasta in a meat pot and potatoes in a dairy pot, may I mix them and eat them together?
- Does davar charif change any of these leniencies?

Cooking parve food in a ben-yomo pot with the intention of serving it on a cold opposite type of plate

Does the **Rama's** stringency forbid only eating the food with actual dairy/meat, or does it also forbid cooking a parve food in a meat or dairy pan with the plan of serving it on the opposite plate?

- **פרי מגדים (Pri Megadim)** – Forbids (asur).
- **ש"ך (Shach)** and **ט"ז (Taz)** – Permits serving on the opposite dish (mutar). **Rama** only forbade eating the food with actual dairy (or meat).
- **רב משה (Rav Moshe)** – Permits lema'ase (mutar). He allows cooking gefilte fish in a dairy pot in order to serve it on fleishig dishes.

Placing hot parve food (cooked in a ben-yomo pot) directly onto a hot clean opposite plate or reheating it in a hot opposite pot

Can the already-weakened Nat bar Nat taste inside the food still create a problem when it meets the strong opposite taste of a hot plate or pot?

- **ערוך השולחן (Aruch HaShulchan)** – Permits (mutar). The flavor inside the food is already weakened Nat bar Nat.
- **ט"ז (Taz)** – Forbids le'chatchilla (asur). weakened flavor in the food meets the strong dairy (or meat) flavor of the hot plate before it has fully cooled. Be'dieved, if it was already done, it is permitted (mutar).

Two parve foods, each cooked in an opposite-type pot

- Two parve foods cooked in opposite pots (for example eggs fried in a dairy pan and potatoes cooked in a fleishig pot) may be mixed and eaten together.

Davar charif (sharp food) fried in an eino-ben-yomo pot

This remains the main exception to the **Rama's** leniencies.

- **רמ"א (Rama)** – Asur with the opposite type, because the sharp food awakens the pagum taste.
- **ט"ז (Taz)** – If you do not know how much flavor was absorbed, you need shishim against the entire onion.

Section Summary – The Rama's Leniencies

Four areas soften the **Rama's** stringency on ben-yomo pots.

Dispute: deliberate cooking to serve on a cold opposite plate – Shach, Taz, and Rav Moshe permit; **Pri Megadim** forbids.

רב משה (Rav Moshe) – Shach and Taz permit placing fish cooked in ben-yomo fleishig pot on dairy plate, while Pri Megadim forbids. Lema'ase lenient and you are allowed to deliberately fry fish in dairy ben-yomo pot and serve it on fleishig dishes.

Dispute: hot parve food on a hot opposite plate – Aruch HaShulchan permits; **Taz** forbids le'chatchilla.

רב משה (Rav Moshe) – Shach and Taz permit placing fish cooked in ben-yomo fleishig pot on dairy plate (Rama only machmir not to eat fish cooked in fleishig pot with dairy, but would allow placing on dairy plate), while Pri Megadim forbids. Lema'ase lenient and you are allowed to deliberately fry fish in dairy ben-yomo pot and serve it on fleishig dishes.

All agree: two parve foods cooked in opposite-type pots may be mixed and eaten together.

Exception: davar charif in an eino-ben-yomo pot remains asur with the opposite type (Rama).

Sefardic Final The basic Nat bar Nat rule is already mutar according to the S"A, so the extra stringencies discussed here do not apply in the same way.	Ashkenazic Final Follow the Rama's cautious baseline on intentional mixing. Accept the leniencies of Shach, Taz and Rav Moshe for cooking in order to serve on the opposite plate. Aruch HaShulchan permits placing hot parve food on a hot opposite plate; Taz forbids le'chatchilla. Two opposite-parve foods may be mixed (mutar). Davar charif remains asur even from an eino-ben-yomo pot.
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Scenarios of נ"ט בר נ"ט

The main practical questions:

- If hot cheese touches hot broccoli with no residue left, does the pot or food become dairy?
- If milk splatters on a pot of boiling parve potatoes, do the potatoes become dairy?
- May one sous-vide machine be used for both meat and dairy?
- Are canned vegetables without a hechsher permitted because of Nat bar Nat?

Direct Food-to-Food Transfer

Does Nat bar Nat work only when the first transfer goes through a vessel (a pot or pan), or does it also work when one food touches another food directly? Example: hot cheese touches hot broccoli without leaving any residue.

ערוך השולחן (Aruch HaShulchan) and **פרי מגדים (Pri Megadim)** – Nat bar Nat only applies if the first transfer is from food into a vessel. If cheese touches broccoli directly, the broccoli is considered actual dairy. Reheating it in a parve pot makes the pot dairy (asur to use the pot for meat).

רבי עובדיה (Rav Ovadya) and **פני אריה (Pnei Aryeh)** – Nat bar Nat applies even between two foods directly, so the parve pot remains parve (mutar).

יד יהודה (Yad Yehuda) and **חווה דעת (Chavot Da'at)** – Hybrid view: Nat bar Nat works if at least one transfer went through a vessel. However, if a potato is cooked in actual meat gravy, it absorbs actual meat (not just flavor). Heating it later in a parve pot is like heating actual meat, so the pot becomes fleishig (asur).

When the Opposite Flavor Hits the Food While It Is Still Cooking

Opposite flavor reaches the food while the food is still being cooked. Example: milk splatters onto the outside of a pot of boiling parve potatoes. The possible Nat bar Nat path is through the water (milk → pot/water → potatoes). Do the potatoes become dairy? Or do we say the milk transferred first into the water and then into the potatoes like Nat bar Nat?

חווה דעת (Chavot Da'at) – Nat bar Nat does not apply in this situation, because the flavor never has time to become weak. The potatoes become dairy (asur with meat).

רבי עובדיה (Rav Ovadya) and **בית אפרים (Beit Efraim)** – Nat bar Nat still applies even while the food is cooking, so the potatoes remain permitted with meat (mutar).

מנחת חן (Minchat Chen) – Ashkenazim follow the **Chavot Da'at** when deciding what to do at the outset (the potatoes are treated as dairy / assur with meat). If the foods were already mixed, one may rely on the **Beit Efraim** and eat them (mutar be'dieved).

Parve Pot Used to Heat a Baby Bottle of Milk

The status of a parve pot that was used only to heat a sealed baby bottle of milk. The milk itself never touched the pot; only heat passed through.

Ashkenazim (following Chavot Da'at) – Treat the pot as dairy (asur to use later for meat).

Sephardim (following Beit Efraim) – Treat the pot as parve (mutar).

Challah Heated on the Lid of a Fleishig Cholent Pot

The challah absorbs meat flavor from the hot lid.

Direct contact – Challah heated directly on the lid of a fleishig cholent pot absorbs meat flavor directly and cannot be eaten with dairy (asur).

Wrapped in foil – If the challah is first wrapped in aluminum foil, it acts as two pots touching without liquid, and the challah may be eaten with dairy (mutar).

Sous-Vide Machines

What a sous-vide is and the core problem: A sous-vide (also called an immersion circulator) is a heating rod that clamps onto the side of a pot or container. It heats the water and keeps the water moving so that food sealed in airtight plastic bags cooks evenly at an exact temperature. The food itself never touches the heating rod; only the water touches the rod. The kashrut question is whether dairy or meat taste can move from the bags into the water and then into the heating rod. If the rod absorbs dairy taste, using it later for meat bags can create a meat-and-milk mixture.

Ashkenazim (common practice) – Must buy two separate sous-vide machines – one for meat and one for dairy – because the heating rod absorbs taste. Using one machine for both would make the later food basar b'chalav (asur).

Sephardim (following Rav Ovadya) – May use one machine for both, provided the water is emptied and the machine is cleaned between uses (mutar under those conditions).

Canned Vegetables Without a Hechsher

Are canned corn or green beans that have no reliable hechsher permitted? Factories often reuse steam and water that previously processed non-kosher cans.

רב עובדיה (Rav Ovadya) – Permits them be'dieved on business trips if a non-Jew tastes the food and detects no meat flavor (mutar be'dieved under that condition).
רב אלי גרסטן (Rav Eli Gersten, OU) – Cautions that this leniency applies only to the opened can; previous runs on the line may have absorbed more flavor.

Section Summary – Scenarios of Nat Bar Nat

Dispute on direct food-to-food transfer:

- **Pri Megadim** and **Aruch HaShulchan** – Nat bar Nat does not apply (asur).
- **Pnei Aryeh** and **Rav Ovadya** – Nat bar Nat does apply (mutar).
- **Chavot Da'at** and **Yad Yehuda** – Hybrid: Nat bar Nat only if at least one transfer went through a kli; pure food→food with no vessel is stricter (asur).

Dispute on when the opposite flavor hits the food while it is still cooking:

- **Chavot Da'at** – Nat bar Nat does not apply (asur).
- **Beit Efraim** and **Rav Ovadya** – Nat bar Nat does apply (mutar).
- Ashkenazim follow **Chavot Da'at** at the outset; Sephardim follow **Beit Efraim**.

Sous-vide:

- Ashkenazim require two machines (asur to share).
- Sephardim following **Rav Ovadya** may share with cleaning (mutar).

All agree:

- Nat bar Nat does not apply to non-kosher prohibitions.
- Canned vegetables without a reliable hechsher are assur. Nat bar Nat does not apply to non-kosher industrial processing.
- **Rav Ovadya** – Permits be'dieved on business trips if a non-Jew tastes the food and detects no meat flavor.
- **Rav Eli Gersten (OU)** – Even that leniency applies only to the opened can; it is not a general recommendation.
- It is not recommended to rely on canned vegetables without a hechsher when a hechsher is available.

Danger of Mixing Fish and Meat

Eating fish and meat together is forbidden because of danger (סכנה), not because of ordinary kashrut rules. The danger mentioned by the Sages is related to illness (tzara'at) and bad breath. Because the prohibition is based on danger, some of its rules differ from ordinary basar b'chalav rules.

The main practical questions:

- May fish and meat be eaten one after the other? What must be done in between?
- May they be cooked or baked in the same oven or on the same grill?
- May fish be cooked in a fleishig pot?
- May fish and meat sit on the same table while dining?

Eating Fish and Meat One After the Other

שולחן ערוך (S"A) – One must wash hands and mouth between eating fish and meat (required).

רמ"א (Rama) – The common custom is not to wash. Instead one eats and drinks something in between. This is the origin of the custom to say "le'chaim" and drink after fish before meat.

חזון איש, סטייפלר, רב שך (Chazon Ish, Steipler, Rav Shach) – Would wash their hands and drink liquor (le'chaim) between fish and meat. This practice is the root of the modern Shabbat-table custom.

Baking or Cooking Fish and Meat Together

שולחן ערוך (S"A) – Prohibits eating fish and meat together. If they were baked in separate pans in the same oven, they are permitted after the fact (mutar be'dieved), because of the dispute whether aroma alone has the status of the food (ריחא מילתא היא).

ט"ז (Taz) – The be'dieved leniency applies only to baking (aroma). If they were cooked together in liquid, they are strictly forbidden (asur).

ילקוט יוסף (Yalkut Yosef) – Permits grilling fish and meat on the same open rack at the same time, provided the grill is uncovered (mutar). If the grill is covered (aroma is trapped), it is forbidden at the outset but permitted after the fact (asur le'chatchilla, mutar be'dieved).

Cooking Fish in a Fleishig Pot

מהרש"ל and טור (Tur and Maharshal) – Forbid cooking fish in a fleishig pot because of danger; separate pots are required (asur).

איסור והיתר, כף החיים (Issur VeHeiter, Badei HaShulchan, Kaf HaChaim) – Permit cooking fish in clean fleishig pots le'chatchilla (mutar le'chatchilla).

Is Fish Nullified in Sixty Times of Meat? (Bitul b'Shishim)

All agree: Fish cooked with chicken soup is forbidden because flavors absorbed – even washing it off won't help.

מהרי"ל (Maharil) – Fish is not nullified in meat even with shishim, because "danger is stricter than prohibition" (חמירא סכנתא מאיסורא) (not batel).

פתי תשובה and איסור והיתר (Issur VeHeiter and Pischei Teshuva) – Bitul applies to danger, so fish can become nullified in sixty times its volume of meat (batel / mutar). The common custom follows the Issur VeHeiter.

שולחן ערוך (S"A) – Allows adding permitted food to nullify a rabbinic mixture that fell in accidentally. The halacha of ein mevatinin issur le'chatchilla applies only with issur d'Orayta; if the forbidden substance that fell in is only rabbinically prohibited and fell in by accident (like our case of fish and meat), you are allowed to add more of the permitted substance to permit the mixture.

רמ"א (Rama) – Forbids intentionally adding food in order to nullify.

פתחי תשובה (Pischei Teshuva) – Even the Rama allows adding meat to nullify fish, because the rule against intentional nullification applies to prohibitions, not to danger.

רב עובדיה (Rav Ovadya) – Permits adding meat or soup to achieve bitul against fish. He quotes the **Ein Yitzchak** who permits even deliberately nullifying fish in meat (mutar).

מגן אברהם (Magen Avraham) – Suggested that the historical danger might no longer exist.

חיי הלוי (Chaye HaLevi) – Limits the Magen Avraham's idea only to the question of washing hands.

דברי מלכאל (Divrei Malkiel) – Relies on the Magen Avraham as one factor among others to permit.

Fish and Meat on the Same Table / Same Grill / Same Pot Afterward

רב יוחנן ווזנר (Rav Yochanan Wosner) and **רב עובדיה (Rav Ovadya)** – Permit placing fish and meat on the same eating table at the same time (mutar).

כף החיים (Kaf HaChaim) – Forbids this; at a Japanese restaurant the waiter must serve them one after the other (asur to have both on the table together).

ילקוט יוסף (Yalkut Yosef) – You are allowed to grill fish on meat grate as long as grate is clean. You may even grill fish and meat on same rack at same time as long as grill is not covered. If top is covered, that is reicha forbidden lechatchilla but be'dieved permitted.

Section Summary – Fish and Meat

Eating fish and meat together is forbidden because of danger (סכנה), not ordinary kashrut.

Dispute about what to do between fish and meat:

- **S"A** – wash hands and mouth (required).
- **Rama** – custom is to eat and drink something in between (the le'chaim custom).

All agree: that fish may be cooked in a clean fleishig pot le'chatchilla (mutar).

Dispute whether a fish-and-meat mixture is nullified in sixty:

- **Maharil** – not nullified.
- **Issur VeHeiter and Pischei Teshuva** – is nullified.

Dispute about fish and meat sitting on the same table:

- **Kaf HaChaim** – forbids.
- **Rav Ovadya** and **Rav Yochanan Wosner** – permit.

Washing Dishes – The Sugya

What happens when clean fleishig dishes that are still ben yomo are rinsed in a pot of hot water that is dairy and also ben yomo (or the reverse)? Do the water, the pot, and the dishes become forbidden? The same principles of Nat bar Nat and of whether flavor is still connected to its source decide the outcome.

The main practical questions:

- If both the dishes and the pot are clean and ben yomo, is everything permitted or forbidden?
- What changes if one of them is dirty with actual food residue?
- What changes if one of them is eino ben yomo?
- Why do the **S"A** and the **Rama** disagree?

Clean Ben-Yomo Dishes in a Clean Ben-Yomo Opposite Pot of Hot Water

ספר התרומה (Sefer HaTerumah, quoted by the Tur) – Forbids everything: the water, the pot, and the dishes are all assur.

שולחן ערוך (Rosh and S"A) – Permit everything when both are clean and ben yomo (mutar). Both flavors that meet in the water are already weakened Nat bar Nat. If one is dirty with food residue, the **S"A** forbids everything unless there is shishim in the water against the residue.

רמ"א (Rama) – Rules like the Sefer HaTerumah: forbids everything if both are ben yomo (asur).

ט"ז (Taz) – Explains the Rama's stringency in two ways: (1) if the dishes touch the pot, flavor transfers directly; (2) even without touching, the flavors meet in the water before they can weaken, because they are still connected to their hot sources.

היכל שלמה (Heichal Shlomo) – Flavor only weakens into Nat bar Nat once it is disconnected from its source. Therefore, if the if one dish was placed in the pot and removed before the second dish was placed in the pot, everything is permitted.

ש"ך (Shach) – Quotes the second explanation (still connected to the hot source) as the main reason. Therefore even if the dishes did not touch the pot, everything is still assur according to the **Rama**.

When One Item Is Dirty or One Is Eino Ben Yomo

If either the dishes or the pot is eino ben yomo, everything is mutar. The old taste is already pagum and cannot forbid the water, the pot, or the dishes.

If a dish is dirty with actual food residue and there is no shishim in the water against that residue, everything is assur. Real food in the water is not Nat bar Nat; it is a first-hand taste.

Stirring Parve Soup in a Ben-Yomo Dairy Pot with a Fleishig Ben-Yomo Ladle

The same principle applied to a ladle. Parve soup is cooking in a ben-yomo dairy pot. A fleishig ben-yomo ladle is used to stir it.

S"A (שולחן ערוך) – Everything is mutar.

Rama and Taz (ט"ז) – Everything is asur. The soup absorbs strong unweakened dairy flavor from the pot, and that flavor meets the fleishig flavor of the ladle while both are still connected to their hot sources.

Section Summary – Washing Dishes Sugya

Core case: clean fleishig ben-yomo dishes rinsed in a clean dairy ben-yomo pot of hot water.

- **S"A** – everything is mutar, because both flavors in the water are Nat bar Nat.

- **Rama** – the water, the pot, and the dishes are all asur, because the flavors are still connected to their hot sources and have not yet weakened.

All agree:

- Everything is mutar if either vessel is eino ben yomo.
- Everything is asur if a dish was dirty with food residue and there is no shishim in the water.
- Everything is mutar if one dish is removed before the second dish is placed in the pot of hot water.

Dispute: S"A permits the clean ben-yomo case; **Rama** forbids it.

Washing Dishes – Practical Applications

This section applies the principles of the washing-dishes sugya to everyday kitchen situations: ladles, pouring soup into a dairy bowl, clogged sinks, one sink, modern faucets, sponges, and a spoon found in the wrong drawer.

The main practical questions:

- What is the status of the soup, the pot, and the dairy bowl when parve soup is poured from a fleishig pot into a dairy bowl?

רב משה (Rav Moshe) – Even if faucets are considered irui kli rishon because connected to boiler, if you also opened cold water, water leaving faucet certainly has status of kli sheini. When hot water from urn placed into kli sheini, although still boiling hot, halachically cannot cook because begins to cool from cold walls of kli sheini. Thus when hot water mixed with cold as it comes out of faucet, it is kli sheini and cannot forbid dishes.

- May meat and dairy dishes be washed in one sink?
- Are double sinks permitted?

שולחן ערוך (S"A) – Permits (mutar). Soup, pot, and ladle are all mutar. The meat and dairy flavors in the soup are only Nat bar Nat (weakened second-hand taste), so they do not forbid the soup, the pot, or the ladle.

- What about a dairy spoon found in a fleishig drawer?

Dairy Ladle Placed in a Hot Fleishig Pot of Parve Soup (or the reverse)

שולחן ערוך (S"A) – Permits (mutar). Soup, pot, and ladle are all mutar. The meat and dairy flavors in the soup are only Nat bar Nat (weakened second-hand taste), so they do not forbid the soup, the pot, or the ladle.

רמ"א (Rama) – Forbids the soup, the pot, and the ladle if both the pot and the ladle are ben yomo and there is no shishim in the soup (asur). If either the pot or the ladle is eino ben yomo, everything is mutar.

Pouring Parve Soup from a Ben-Yomo Fleishig Pot into a Ben-Yomo Dairy Bowl

This is a core practical case. Parve soup is poured in an unbroken stream from a ben-yomo fleishig pot into a ben-yomo dairy bowl. We examine the status of each item separately.

The fleishig pot – Remains 100% mutar according to all. **Shach** and **Pri Megadim** explain that dairy flavor from the bowl cannot travel back up the stream into the pot.

The parve soup – Remains 100% mutar according to all. Under the rule that the bottom cools the top (תתאה גבר), the cold dairy bowl cools the stream at once. Only a thin surface layer (ke-dei kelipah) of the soup becomes forbidden, and that layer immediately mixes back into the rest of the soup and is nullified.

The dairy bowl – This is the main dispute:

- **שולחן ערוך (S"A)** and **ש"ך (Shach)** – The bowl is mutar. The moment the liquid leaves the pot it is disconnected and becomes weakened Nat bar Nat.
- **רמ"א (Rama)** and **ט"ז (Taz)** – The bowl is asur. The unbroken stream is still connected to the pot and carries strong unweakened fleishig flavor directly into the dairy bowl.
- **חכמת אדם (Chochmat Adam)** – Permits like the **Shach** (mutar), but adds that if there is no loss of money one should be strict like the **Rama** and kasher the bowl.

ש"ך (Shach) – Explains the difference between a solid and a liquid: a parve solid (such as a potato) is disconnected from the pot the moment it is removed and becomes Nat bar Nat at once (and may be placed on a dairy plate). A liquid poured in a stream stays connected to the pot and carries unweakened flavor.

Using a Fleishig Ladle to Pour Soup into a Dairy Bowl

The status of the ladle changes the result when pouring.

Eino-ben-yomo fleishig ladle – Permitted (mutar) to pour soup into a dairy bowl.

Ben-yomo fleishig ladle that sat in the pot – It receives the status of a kli rishon. It keeps the unweakened stream connection and forbids the dairy bowl (asur).

Ben-yomo fleishig ladle used quickly – It is only a kli sheni. The soup cannot forbid the dairy bowl (mutar).

Clogged Sink

What happens when a dairy utensil falls into a fleishig sink that is clogged with hot water and meat residue?

Ruling – The dairy utensil remains mutar because the clogged sink is a kli sheni and cannot transfer flavor. Do not rinse the utensil under hot faucet water immediately, because a thin layer of fat residue may still be on it.

One Sink – Ashkenazic Practice

How to wash meat and dairy dishes when there is only one sink.

רמ"א (Rama) – Permits dairy and meat dishes if hot water was poured from a kli rishon onto dirty ben yomo dairy and fleishig dishes (mutar under these conditions):

(1) the water is poured as irui (a stream), not by immersing both sets of dishes together in a pot of standing hot water;

(2) the dishes are not sitting together in a way that the stream hits both sets at the same time as one shared cooking act (the **Shach** forbids when the stream hits both sets directly and simultaneously);

(3) soap may also act as noten ta'am lifgam, and sequential washing is often used. The **Shach** argues against this leniency;

Rav Moshe follows the **Shach** when the stream hits both sets at once.

ש"ך (Shach) – Pouring (irui) from a kli rishon cooks up to a ke-dei kelipah and forbids both sets of dishes if the stream hits them (asur).

חכמת אדם (Chochmat Adam) – Forbids even if both sets of dishes are clean (asur).

רב משה (Rav Moshe) – Rules like the **Shach**, but clarifies that the **Shach** only forbids the case when the stream hits both sets of dishes directly and at the same time.

רב בלסקי and מנחת יצחק (Minchat Yitzchak and Rav Belsky) – Require two separate tubs when using only one sink.

רב משה (Rav Moshe) – Allows using separate racks so the dishes never sit on the sink bed (mutar with racks).

ילקוט יוסף (Yalkut Yosef) – Allows washing one after the other with hot water, because irui is not strong enough to pull absorbed flavor from a clean sink (mutar sequential washing).

Modern Faucets

Is hot water coming from a modern faucet treated as irui from a kli rishon or from a kli sheni?

שמירת שבת כהלכתה (Shemirat Shabbat Kehilchatah) – The boiler is a kli rishon, so faucet water is irui kli rishon (connected stream) and can forbid dishes.

אור ל'ציון (Ohr L'Tzion) – If the boiler is on the roof, the pipes turn the faucet into a kli sheni, so the water is irui kli sheni and cannot forbid dirty dishes.

One Sink – Sefardic Practice

Sephardim may wash one set after the other in one sink. This is because the faucet is treated as a kli sheni (according to **Ohr L'Tzion**) or because irui cannot pull absorbed flavor from a clean sink (according to Yalkut Yosef). The custom is still to have two sinks when possible.

Double Sinks

רב פורסט and רב משה (Rav Moshe and Rav Forst) – Double sinks are mutar. Heat and flavor does not travel across the dividing wall strongly enough to reach yad soledet bo.

ארuch חשולחן (Aruch HaShulchan and Beer Moshe) – There is no need to look for extra stringencies here.

Separate Sponges and Gloves

One must keep separate sponges and gloves for meat and dairy. If they were mixed, the dishes are still mutar for three reasons:

- The water was likely below yad soledet bo.
- Soap spoils (pogem) any food left in the sponge.
- Any residue is nullified in the flowing water.

Dairy Spoon Found in a Fleishig Drawer

A dairy spoon found in a fleishig drawer is mutar and needs no kashering. This is because of a double doubt (ספק ספיקא): we do not know whether it was washed together with fleishig items, and even if it was, we do not know whether the dairy spoon was eino ben yomo.

Additional Reasons Not to Require Kashering – Dairy Dish Washed in Fleishig Sink

Rama – the dairy utensil is permitted because of sfek sefika: maybe it was not washed together with fleishig dishes, and even if it was, maybe it was eino ben-yomo.

Today there are even more reasons to be lenient:

- (1) maybe the water was not yad soledet bo,
- (2) perhaps there was soap which is pogem – noten ta'am lifgam,
- (3) perhaps water from a faucet is not considered irui kli rishon because it travels through pipes – machlokes **Shemirat Shabbat Kehilchatah** holds it is still irui kli rishon if connected to boiler, **Or Letzion** holds pipes are kli sheini if boiler is on roof,
- (4) hot water is mixed with some cold water as it leaves the faucet, giving pipes the status of kli sheini.

Even if sink temporarily clogs due to food particles and fills with hot water mixed with meat residue, a dairy utensil that falls into such sink is permitted even if water is hot and utensil is dirty with dairy residue, because sink has status of kli sheini and cannot transfer flavor. One must be careful not to rinse the utensil with hot water immediately after removing it, because a thin layer of fleishig fat residue on it may be cooked by irui kli rishon and forbid the utensil.

Section Summary – Practical Washing & Sinks

Ladle in the pot:

- **S”A** – mutar.
- **Rama** – assur if both pot and ladle are ben yomo and there is no shishim.

Pouring parve soup into an opposite bowl:

רב משה (Rav Moshe) – Even if faucets are considered irui kli rishon because connected to boiler, if you also opened cold water, water leaving faucet certainly has status of kli sheini. When hot water from urn placed into kli sheini, although still boiling hot, halachically cannot cook because begins to cool from cold walls. Thus when hot water mixed with cold as it comes out, it is kli sheini and cannot forbid dishes.

- **All agree** the pot and the soup remain mutar.
- **S”A** and **Shach** – the bowl is mutar.
- **Rama** and **Taz** – the bowl is assur.
- **Chochmat Adam** – mutar like **Shach**, but recommends kashering if there is no loss.

Solid versus liquid (Shach): a parve solid is disconnected at once and is mutar on the opposite plate; a liquid stream stays connected.

One sink:

- **Ashkenazim** – require two tubs or separate racks; **Rav Moshe** allows racks.
- **Sephardim** – sequential washing is mutar.

Dispute: S”A/Shach vs Rama/Taz on the status of the bowl when soup is poured in a continuous stream.

Clarification – Double Sinks

The Study Guide and the named modern authorities (**Rav Moshe**, **Rav Forst**, **Aruch HaShulchan**, **Beer Moshe**) all treat double sinks as mutar. Heat does not travel across the dividing wall strongly enough to reach yad soledet bo. No named posek in the source material forbids double sinks outright. Anyone who is strict about double sinks is adopting a personal stringency beyond the sources cited here.

Sefardic Final Halacha

Ladle in opposite pot: S”A permits (mutar).

Pouring soup into opposite bowl: S”A and Shach – bowl is mutar.

One sink: sequential washing is mutar (Ohr L’Tzion / Yalkut Yosef).

Faucet: often treated as kli sheini (Ohr L’Tzion).

Ashkenazic Final Halacha

Ladle in opposite pot: Rama forbids if both ben yomo and no shishim (asur).

Pouring soup into opposite bowl: Rama and Taz – bowl is mutar.

One sink: prefer two tubs or separate racks (Minchat Yitzchak, Rav Belsky, Rav Moshe).

Faucet: Shemirat Shabbat Kehilchatah treats it as irui kli rishon.

Rav Moshe follows **Shach** but only when the stream hits both sets at once.

נותן טעם לפגם (Noten Ta’am Lifgam) and Dishwashers

Noten ta’am lifgam means a taste that spoils the food rather than improving it. A spoiled taste does not forbid

the food. This principle is the main reason a shared dishwasher can be permitted when detergent is used.

The main practical questions:

- Does adding ash (or detergent) to hot water allow washing dirty meat and dairy dishes together?
- May one dishwasher be used for both meat and dairy when detergent is used?
- Does the spoiling agent need to be added before the forbidden taste is absorbed?
- Is modern dish soap strong enough to count asnoten ta’am lifgam?

Ash Added to Hot Water

Adding something that spoils the taste (such as ash) to a pot of hot water allows dirty meat and dairy dishes to be washed together in that water.

שולחן ערוך (S”A) – If ash is added to a vat of hot water before dirty dairy and fleishig dishes are placed inside, everything is mutar, because the ash spoils the flavor (pogem).

ש”ך (Shach) – This ruling has no clear basis in the Gemara. He cites Tosfos, who did not mention ash when discussing how large ben-yomo vessels were kashered in the midbar. The **Shach** therefore does not rely on the ash (asur to rely on it).

ט”ז (Taz) and גר”א (Gra) – Also do not rely on the ash (asur to rely on it).

חכמת אדם (Chacham Tzvi) and Chochmat Adam – Defend the **S”A**. They explain that after 24 hours absorbed flavor is already pagum, so the **S”A** is extending the same idea to flavor that is made pagum while it is still ben yomo (mutar according to the **S”A**).

יד יהודה (Yad Yehuda) and חזון איש (Chazon Ish) – Explain that the **Shach** and **Taz** mainly argued about ash, which floats and can be filtered out. They agree that strong substances like bleach are genuinely pogem and spoil the taste.

בדי השלחן (Badei HaShulchan) – Pogem works only if the spoiling agent is added before the forbidden flavor is absorbed. Once the flavor is already absorbed into the dishes, bleach cannot kasher them.

חכם צבי (Chacham Tzvi) – Permits being pogem le’chatchilla (adding a spoiling agent on purpose from the start).

מנחת יעקב (Minchat Yaakov) and בדי השלחן (Bedei HaShulchan) – Forbid being pogem le’chatchilla. Many kashrut agencies are still lenient in practice.

רב פורסט (Rav Forst) and חזון איש (Chazon Ish) – Modern dish soap is certainly pogem. If soap was added at the start of the wash cycle, the dishes are mutar be’dieved even if the water was hot.

Ash – grouped views:

Lenient (mutar to rely on ash/detergent): **S”A**; **Chacham Tzvi**; **Chochmat Adam**; **Yad Yehuda** and **Chazon Ish** (especially for dissolved detergent/soap); **Chazon Ish** and **Rav Forst** on modern dish soap.

Stringent (do not rely on ash): **Shach**; **Taz**; **Gra**.

When the spoiling agent must be added: **Badei HaShulchan** – only before the forbidden taste is absorbed. **Chacham Tzvi** permits pogem le'chatchilla; **Minchat Yaakov** and **Bedei HaShulchan** forbid pogem le'chatchilla.

שבט הלוי and the **OU (Shevet HaLevi and the OU)** – Permit factories using steam-jacketed kettles to add Britex (an extremely bitter agent) to recycled water, relying on the **Chacham Tzvi** to be pogem le'chatchilla.

Named Positions on a Shared Dishwasher

The classic dispute about ash already shows the split:

- **שולחן ערוך (S"A)** – Permits washing dirty meat and dairy together when something that spoils the taste is present (mutar).
- **ש"ך, ט"ז, גר"א (Shach, Taz, Gra)** – Do not rely on that leniency (asur to rely on it).
- **חכם צבי, חכמת אדם (Chacham Tzvi, Chochmat Adam)** – Defend the S"A's leniency (mutar).

When detergent is used in a modern dishwasher, the same logic of noten ta'am lifgam is applied by the **S"A, Chacham Tzvi**, and **Chochmat Adam**.

Dishwashers – Reasons a Shared Machine Can Be Forbidden

1. Soap is introduced later in the cycle, so the first rinse that removes majority of residue has no soap and cooks the residue into dishes before detergent can be pogem (Agura BeOhalecha)
2. There might be food particles left in the dishwasher from the previous opposite run, and there is not shishim in water to nullify them (Avnei Yashfeh)
3. The dishwasher may have the status of a kli rishon because everything inside heats up and is filled with steam from the heating element (Avnei Yashfeh)
4. Water accumulating on bottom of dishwasher is not nat bar nat but actual chicken soup – hot water cooked with chicken residue trapped in filter (Agura BeOhalecha)
5. Final rinse removes soap, so even though detergent is added, final hot rinse has no soap and cooks remaining residue into next load (Agura BeOhalecha)
6. Both dishwasher interior and dishes may be ben-yomo, so Rama holds flavor still connected to hot source and not yet weakened (Rama)

Dishwashers – Reasons a Shared Machine Can Be Permitted

1. The water being shpritzed out has the status of irui kli rishon which the Rama is lenient with and cannot remove absorbed fleishig flavor from walls to infuse into dairy dishes (Rav Moshe)
2. Soap is pogem any leftover food – detergent spoils taste so it is noten ta'am lifgam and cannot forbid (Rav Moshe)
3. Perhaps remnants of the opposite type of food never actually came in contact with the dishes currently in the

dishwasher – filter traps particles and spray may miss (Rav Stern)

4. Initial rinse that removes majority of residue is not yad soledet bo, so it does not cook forbidden flavor into dishes (Rav Ovadya)

5. Small particles stuck in filter become pagum from soap or from sitting and spoiling over time (Rav Stern)

6. One may switch racks – fleishig racks for fleishig dishes, milchig racks for milchig dishes, while machine body remains parve (Rav Moshe) According to this view, if the racks were cleaned thoroughly between washes, then, the dishwasher could be used for both fleishig and milchig dishes one after the other.

7. Large amount of inedible dishwasher salt runs through all water and can be pogem – additional heter according to all opinions (Shulchan Aruch)

8. One may wash parve dishes in fleishig or dairy dishwasher if doing parve-only cycle and making sure dishwasher and filter are clean (Piskei Teshuvos)

9. Most leniently, one may wash meat and dairy together if initial rinse is cold – because first rinse not yad soledet bo and second hot rinse has soap that is pogem (Rav Ovadya)

Dishwashers – Reasons a Shared Machine Can Be a Problem

Rav Eli Gersten – Kosher canned corn or green beans are produced by kashering machinery and changing processing water. Alternatively, they add Britex, classified as most bitter substance in world, which is pogem any flavor remaining in water.

One dishwasher may be used for both meat and dairy dishes. Three concerns are raised:

- Leftover food particles from the previous load can still transfer real taste into the new dishes and make them forbidden.
- The dishwasher may have the status of a kli rishon. A kli rishon can transfer taste into the dishes and make them forbidden.
- Remnants of the opposite type of food may have come into contact with the dishes now being washed, and that contact can transfer taste and make the dishes forbidden.

Buying Coffee from Non-Kosher Stores – Starbucks vs Dunkin Donuts

Why Dunkin Donuts is Halachically Superior: The Dishwasher Problem at Starbucks

Starbucks – Almost all locations, including kiosks, also sell hot non-kosher food. When dishes used for non-kosher food are washed together with the milk frothing pitcher, the pitcher may become forbidden and render the coffee forbidden. Any drink using a utensil washed in the dishwasher, such as the milk frother pitcher, is not allowed due to concern it was washed with dirty non-kosher dishes.

Rabbi Sholem Fishbane - permits what is entirely acceptable according to all opinions: espresso, americano, and tea without hot milk – they go directly from the machine into a disposable cup, and nearly all locations use automated machines without removable porta filters that may be washed in the dishwasher.

Those who are lenient to purchase Starbucks coffee prepared with equipment washed in the dishwasher rely on detergent being pogem everything, however most poskim do not rely on this alone to allow washing meat and dairy, and certainly not kosher and non-kosher together.

Dunkin Donuts - halachically superior to Starbucks coffee for two main reasons.

- (1) there are kosher DD stores, so whenever a new product or ingredient is introduced, they will attempt to find a kosher option.
- (2) keilim in DD are all washed in water whose temperature does not reach yad soledet bo, and soap is introduced together with water. Therefore, even if a piece of bacon falls on the milk frother while in the dishwasher, the milk frother is still permitted because the water never reaches yad soledet bo. For those who drink chalav stam, latte is also permitted.

Dishwasher – Clarification for Test – Irui Kli Rishon and Detergent

Water being shpritzed out of the dishwasher has status of irui kli rishon,

Rama is lenient with even for dirty dishes.

S"A, Chacham Tzvi, and Chochmat Adam permit a shared dishwasher with detergent because Soap is pogem – noten ta'am lifgam.

Modern dishwashers also have a filter trapping food particles and a salt softener – possible additional reason the water is considered pagum.

פסקים ותשובות (Piskei Teshuvos) –You may wash parve dishes in dairy or fleishig dishwasher as long as you do parve-only cycle and make sure dishwasher is clean including filter. However, you should not wash parve dishes together with dirty fleishig or dairy dishes because food residue might shpritz on your parve dishes.

אבני ישפה (Avnei Yashfeh) –Forbids using same dishwasher for meat then dairy or vice versa, and certainly not together. Dishwasher has status of kli rishon because everything inside heats up and filled with steam.

אגורה באהלך (Agura BeOhalecha) –Today even lenient opinion would agree you cannot use same dishwasher for meat and dairy even one after other, because meat and dairy particles accumulate in filter. Water accumulating on bottom is not nat bar nat but actual chicken soup.

רב שמואל טוביה שטרן (Rav Stern) –Allows using dishwasher for meat then dairy and vice versa and does NOT require changing racks between cycles. Water

shpritzed has status irui kli rishon which cannot remove absorbed fleishig flavor from walls.

רב עובדיה (Rav Ovadya) –More leniently permits using dishwasher for meat and dairy dishes at same time. Initial rinse that removes majority of residue is not yad soledet bo, and in second rinse when hot water used, soap introduced which will be pogem any remnants.

Salt softener –Large amount of salt can be pogem. Manufacturers recommend adding dishwasher salt (not edible) to soften water, and all water entering dishwasher runs through this salt. If water extremely salty due to inedible salt, perhaps all food becomes pagum and additional reason to permit according to all opinions.

פסקים ותשובות (Piskei Teshuvos) –You may wash parve dishes in dairy or fleishig dishwasher as long as you do parve-only cycle and make sure dishwasher is clean including filter. However, you should not wash parve dishes together with dirty fleishig or dairy dishes because food residue might shpritz.

רב משה (Rav Moshe) –Holds that dishwasher interior does not become fleishig or milchig because spray is only irui kli rishon and detergent is pogem – noten ta'am lifgam, so taste spoiled and cannot forbid. Therefore one may use same dishwasher machine for both meat and dairy if one switches racks – fleishig racks for fleishig dishes, milchig racks for milchig dishes. This is common Ashkenazi lechatchilla practice when detergent is used. Racks themselves should be designated and switched, while machine body remains parve.

אבני ישפה (Avnei Yashfeh) –Forbids using same dishwasher for meat then dairy or vice versa, and certainly not together. Dishwasher has status of kli rishon because everything inside heats up and filled with steam. If you run fleishig wash first and not shishim in water to nullify leftover meat particles, dishwasher becomes fleishig; if within 24 hours you wash dairy dishes, dishes become forbidden.

אגורה באהלך (Agura BeOhalecha) –Today even lenient opinion would agree you cannot use same dishwasher for meat and dairy even one after other, because meat and dairy particles accumulate in filter. Water accumulating on bottom is not nat bar nat but actual chicken soup (hot water cooked with chicken residue in filter). Even if soap added every load, final rinse removes soap.

רב שמואל טוביה שטרן (Rav Stern) –Allows using dishwasher for meat then dairy and vice versa and does NOT require changing racks between cycles. Water shpritzed has status irui kli rishon which cannot remove absorbed fleishig flavor from walls and infuse into dairy dishes currently in load. Small particles that might get stuck in filter become pagum from soap or from sitting and spoiling.

רב עובדיה (Rav Ovadya) –More leniently permits using dishwasher for meat and dairy dishes at same time. Initial rinse that removes majority of residue is not yad

soledet bo, and in second rinse when hot water used, soap introduced which will be pogem any remnants.

Salt softener – Large amount of salt can be pogem. Manufacturers recommend adding dishwasher salt (not edible) to soften water, and all water entering dishwasher runs through this salt. If water entering machine is extremely salty due to inedible salt, perhaps all food becomes pagum and additional reason to permit according to all opinions.

Section Summary – Noten Ta'am Lifgam and Dishwashers

Ash in the water:

- **S"A** – mutar.
- **Shach, Taz, Gra** – do not rely on it (asur to rely on it).
- **Chacham Tzvi, Chochmat Adam** – defend the **S"A** (mutar).

Dishwashers:

- Leftover particles, kli-rishon status, and opposite-type remnants are the reasons a shared machine can be a problem (they can transfer real taste and forbid the dishes).
- Detergent that spoils the taste is the main reason a shared machine can be mutar.
- **S"A, Chacham Tzvi, and Chochmat Adam** – shared dishwasher with detergent is mutar (noten ta'am lifgam).
- **Shach / Taz / Gra** direction – prefer separate machines or separate racks.

All agree: a taste that truly spoils the food (noten ta'am lifgam) does not forbid the food the way a good taste does.

Dispute: Relying on ash in the water – S"A, Chacham Tzvi, Chochmat Adam: mutar; **Shach, Taz, Gra:** do not rely (asur).

Dispute: Shared dishwasher with detergent – S"A, Chacham Tzvi, Chochmat Adam: mutar; **Shach/Taz/Gra** direction: prefer separate machines or racks.

Sefardic Final Halacha

S"A permits washing dirty meat **Shach, Taz and Gra** do not rely on the classic ash leniency. spoiling agent (ash / detergent) is Authorities who follow that stricter present (mutar). line prefer separate machines or Authorities who follow the **S"A** and separate racks for meat and dairy. those who defend it (Chacham Authorities who accept noten ta'am Tzvi, Chochmat Adam) allow a lifgam with detergent allow a shared dishwasher with detergent shared machine (mutar). (mutar).

Ashkenazic Final Halacha

S"A permits washing dirty meat **Shach, Taz and Gra** do not rely on the classic ash leniency. spoiling agent (ash / detergent) is Authorities who follow that stricter present (mutar). line prefer separate machines or Authorities who follow the **S"A** and separate racks for meat and dairy. those who defend it (Chacham Authorities who accept noten ta'am Tzvi, Chochmat Adam) allow a lifgam with detergent allow a shared dishwasher with detergent shared machine (mutar). (mutar).

Placing Foods Next to Each Other – Salt, Kutach, Milk and Sugar

Gemara Chullin 112 – Salt Next to Kutach

Gemara Chullin 112 teaches you may not place salt next to kutach – a dairy dip – because some kutach may fall

into salt and salt may later be used with meat. You may place kutach next to vinegar because if kutach falls into vinegar it dissolves and becomes batel b'shishim, but when it falls into salt it remains clumped and is not batel.

Open vs Covered

S"A seif 5 paskins like Gemara: may not place kutach next to salt, but may place next to vinegar. **Rama** adds the prohibition applies only when items are exposed, but if covered, permitted. Furthermore, even if accidentally left uncovered next to one another, the salt may still be used with meat. **Gra** explains: d'lo machzikinan issura – we do not assume issur fell in.

Milk Next to Meat

S"A seif 6 adds based on **Tosfos** only placing kutach next to salt is forbidden, but one may place a jug of milk next to meat.

Shach explains when meat and milk are placed next to one another, one will be extra careful they do not mix.

Rama adds based on Or Zarua lechatchilla best not to place them next to one another.

Piskei Teshuvos 95:20 writes one should not leave an open container of milk next to an open container of parve food or sugar if planning to use the parve food with meat.

Shach clarifies this applies only if open, but if covered, may be placed next to one another even lechatchilla.

Practical Application – Coffee Station

Many times when hosting a kiddush, an open container of milk is placed near sugar. Drops of milk may fall into sugar.

S"A - one should not place an open container of milk near sugar in case the sugar is later used with meat, for example in a meat marinade. However, if accidentally left exposed and no clumps are seen which would indicate milk spilled, the sugar may still be used with meat. The same law applies to salt: you should not leave open milk next to salt, and if you did, you may still use the salt for meat unless clumps are seen.

Stam Yeinam – Introduction and Basic Definitions

Stam Yeinam is ordinary wine of a non-Jew, or non-mevushal Jewish wine that was touched by a non-Jew. The Sages forbade it for two main reasons: (1) to prevent too much social closeness that could lead to intermarriage, and (2) to distance Jews from anything connected with idol worship. This is different from Yayin Nesech, which is wine that was actually poured as a libation to an idol.

Yayin Nesech versus Stam Yeinam

יין נסך (Yayin Nesech) – Wine that was actually poured as an offering to an idol. It is forbidden both to drink and to derive any benefit from it (asur b'hana'ah).

סתם יינם (Stam Yeinam) – Ordinary wine of a non-Jew, or non-mevushal Jewish wine touched by a non-Jew. The main prohibition is on drinking. Benefit is a separate question that depends on the circumstances and on later rulings.

Why the Sages Made the Decree

The Sages forbade Stam Yeinam for two reasons:

- To prevent social closeness with non-Jews that could lead to intermarriage.
- To keep Jews away from anything that might be connected with idol worship.

Because the decree has these two roots, the rules about drinking and about benefit are not always the same.

Who Can Make Wine Forbidden by Touch

Which people, by touching wine, cause it to become Stam Yeinam?

שולחן ערוך (S"A) – If a non-Jewish child or even a baby touches unsealed wine, it is forbidden to drink (because of the intermarriage concern) but permitted for benefit (because a baby cannot perform a libation).

ש"ך (Shach) – This applies even to a one-day-old baby.

רשב"א and שולחן ערוך (S"A and Rashba) – Because Muslims believe in one G-d and do not perform libations, their touch forbids drinking but permits benefit le'chatchilla.

רב עובדיה (Rav Ovadya) – On a doubt whether a Muslim touched the wine: it is permitted to drink (ספק דרבנן). On a doubt whether a Christian touched the wine: Sephardim forbid even benefit; Ashkenazim (relying on the **Rama**) permit drinking be'dieved because modern Christians do not perform libations.

Benefiting from Stam Yeinam Today

May one derive benefit from Stam Yeinam today – for example selling it, giving it as gift, or using it – is a dispute among Rishonim tied to why benefit was forbidden in first place

Definition – סתם יינם vs יין נסך:

יין נסך (Yayin Nesech) – Wine actually offered as libation for avodah zarah – biblically prohibited – forbidden to drink and to benefit – because it was used for idolatry.

סתם יינם (Stam Yeinam) – Ordinary non-Jewish wine or Jewish-owned non-mevushal wine touched by non-Jew – not known to have been libated – Chazal forbade drinking to prevent intermarriage – and forbade benefiting due to its similarity to יין נסך – three reasons in Rishonim why benefit extended – Rashi/Geonim – benefit was originally only because of concern for libation – Rosh – benefit was independent decree.

Does prohibition of benefiting from Stam Yeinam still apply today? – Three primary views and how each connects to original reasoning for gezeirah:

1) **רש"י and the גאונים (Rashi and the Geonim)** – Permit benefiting today from both non-Jewish wine owned by non-Jew and Jewish wine touched by non-Jew – Reason: Like רשב"א – Prohibition against benefiting was enacted after drinking prohibition specifically to prevent benefiting from libations – Today when non-Jews do not pour libations to idols – as **Rashba** claims – gezeirah returns to original status where only drinking is prohibited – benefit is permitted – Proof from Gemara ע"ז ד' – Chazal never forbade benefit from wine touched by non-Jewish tinok – baby – since no concern baby libated – Similarly today non-Jews have status like baby regarding libation.

2) **רא"ש (Rosh)** – Permits benefit today only from Jewish wine that was touched by non-Jew – but forbids benefit from Stam Yeinam – i.e. wine owned by non-Jews – Reason: Holds like בית יוסף – Chazal originally decreed both drinking and benefiting as two separate gezeiros – Even though non-Jews today do not perform libations – we cannot repeal decree – gezeirah – established by Chazal – Therefore we can only permit benefit from Jewish wine touched by non-Jew – similar to baby case – which Gemara permits – but cannot extend leniency to permit benefit from Stam Yeinam owned by non-Jews.

3) **רמב"ם (Rambam)** – Forbids benefit from both non-Jewish wine and Jewish wine touched by non-Jew – Only exception is non-Jewish infant – Rambam holds Chazal's original enactment encompassed drinking and benefiting and remains in full force today – Even if no libation concern – gezeirah not dependent on libation reality – remains forbidden.

What is psak of S"A and Rama regarding benefiting from Stam Yeinam today:

שולחן ערוך (S"A) – Rules strictly like Rambam – benefit is forbidden – from both Stam Yeinam owned by non-Jew and Jewish wine touched by non-Jew – m'ikar hadin – assur to benefit.

רמ"א (Rama) – Follows Rashi in be'dieved cases – benefit may be permitted after the fact – or in situations of significant monetary loss – hefsed merubeh – In S"A קכג – Rama writes one may benefit today only be'dieved – because most non-Jews today do not know how to libate – But le'chatchilla – assur – **Shach** in beginning of קכג and in סקע"א and קכד סק"ג – passkins one should rely on Rama only in case of loss – consistent with Shach writing one may benefit from Stam Yeinam today only in cases of financial loss.

שולחן ערוך (S"A) – Rules like the **רמב"ם (Rambam)**: benefit from Stam Yeinam is forbidden. This includes:

- A) Selling non-kosher wine – Forbidden according to S"A, because selling is deriving benefit, and any money earned from Stam Yeinam must be destroyed (S"A)

B) Gifting a bottle of non-kosher wine to a non-Jewish business partner – Forbidden according to S"A, because gifting is considered benefit since you receive goodwill or favor in return (S"A)

D) Being paid to rent out space for a non-kosher winery – Forbidden according to S"A, because receiving rent money from a non-kosher winery is deriving benefit from Stam Yeinam, and the money must be destroyed (S"A and Shach)

C) Aging Stam Yeinam in your house – Permitted according to S"A if there is no benefit, because mere storage without using, selling, or earning from the wine is not considered benefit. The prohibition is on benefit, not on mere presence (S"A)

Severity of Stam Yeinam

Even though Stam Yeinam is a rabbinic decree, some authorities describe it as unusually severe.

חכמת אדם (Chochmat Adam) – Drinking Stam Yeinam uproots a person's soul from its source.

רמ"א (Rama) – Notes that if someone accidentally drank it, some require him to fast five times.

בן איש חי (Ben Ish Chai) – The decree has deep hidden reasons, so it remains in force even when the original reasons seem weaker.

של"ה (Shelah) – Quoting Rav Menachem Habavli, recommends not drinking Jewish wine that a non-Jew has merely stared at, as a midat chasidut.

רב אלישיב (Rav Elyashiv) – Rules that m'ikar ha'din, wine that a non-Jew merely looked at remains fully permitted.

Stam Yeinam and Yayin Nesech for the Sick

When a sick person may use forbidden wine, and whether bathing or anointing with it is allowed.

רמ"א and גר"א (Rama and Gra) – Permit bathing or anointing for a non-life-threatening illness.

ש"ך and שולחן ערוך (S"A and Shach) – A sick person in a life-threatening case may drink Stam Yeinam, only if there is no other option that involves a lighter prohibition.

שולחן ערוך (S"A) – If a non-Jewish doctor says: "take water or tree of this avodah zarah" – Asur, because it implies avodah zarah is healing him, and he is obligated to give up his life and not benefit from avodah zarah. However, if a non-Jewish doctor simply instructs the Jew to take this water or tree without mentioning avodah zarah – Mutar, even if the water or trees were used for avodah zarah.

ש"ך (Shach) – Same concept applies to יין נסך (Yayin Nesech). If a non-Jewish doctor tells the Jew to use יין נסך – Asur even in a situation of פיקוח נפש. If a non-Jewish doctor tells the Jew to use wine without mentioning the avodah zarah – Mutar to use יין נסך to save his life in a life-threatening case, because healing is not attributed to avodah zarah.

Buying Kosher Wine from a Jewish-Owned Store Selling Non-Kosher Wine

The Cash Register Problem

In Israel, there are Jewish-owned wine stores that sell both kosher and non-kosher wines.

S"A - any money earned from stam yeinam must be destroyed since benefitting is prohibited, and **Shach** paskins best to be stringent.

רמ"א and גר"א (Rama and Gra) – Permit bathing or anointing for a non-life-threatening illness.

Teshuvos VeHanhagos - according to **S"A** and **Shach**, it is probable that much of money in cash register of such stores is prohibited, as obtained from selling stam yeinam. If you purchase kosher wine with cash from store, change you receive may be forbidden.

Solution and Non-Jewish Owned Store

If store is owned by a non-Jew, money earned from selling non-kosher wine is not forbidden since owner is not subject to prohibition of benefiting from stam yeinam. Additional concerns when buying: you are supporting someone who sells non-kosher wine, change may be forbidden, and perhaps seller mixed kosher and non-kosher wine. Therefore, advisable to pay with credit card or exact change to avoid receiving forbidden money.

Section Summary – Stam Yeinam

- **Yayin Nesech** = wine poured to an idol – forbidden to drink and to benefit.

- **Stam Yeinam** = ordinary non-Jewish wine or non-mevushal Jewish wine touched by a non-Jew.

- **Two reasons for the decree:** prevent intermarriage and distance from idolatry.

- **All agree:** a non-Jewish baby's touch forbids drinking.

- **Muslim touch:** forbids drinking; benefit is permitted.

- **All agree:** drinking unsealed wine touched by a non-Jew remains forbidden today.

- **Dispute on benefit today:** **Rashi** and the **Geonim** are lenient; **Rambam** and **S"A** are stringent; **Rama** is lenient be'dieved.

- **Dispute for the sick (not life-threatening):** **S"A/Rashba** forbid bathing/anointing; **Rama/Gra** permit.

It is permitted if it is a life-threatening situation and a non-Jewish doctor says "you must drink wine" without attributing healing to avodah zarah – Mutar to drink Yayin Nesech to save his life when no lighter prohibition is available (S"A and Shach). If the doctor says drink Yayin Nesech because avodah zarah will heal you – Asur even for pikuach nefesh (S"A and Shach).

Sefardic Final Halacha

Ashkenazic Final Halacha

Non-Jewish baby or child touch: forbidden to drink, permitted for benefit. **Non-Jewish baby or child touch:** forbidden to drink, permitted for benefit (Shach: even a one-day-Muslim touch: forbidden to drink, old). **Muslim touch:** permitted for benefit le'chatchilla. **Doubt of Muslim touch:** permitted for benefit. **Doubt of Christian touch:** permitted to drink (Rav Ovadya). **Doubt of Christian touch:** Ashkenazim permit drinking Sephardim forbid even benefit. **be'dieved (Rama's approach – modern non-Jews do not libate).**

Non-Religious Jew Who Touches Wine

Wine touched by a Jew who publicly desecrates Shabbat, or by a traditional or unaffiliated Jew, becomes forbidden like Stam Yeinam.

Public Shabbat Desecrator

גמרא (Gemara Chullin 5a) – A heretic or one who publicly desecrates Shabbat cannot bring an offering in the Beis HaMikdash, because they are equated to idol worshippers.

רשב"א (Rashba) – A public Shabbat desecrator (three times before ten people) is considered a heretic, and unsealed wine he touches is forbidden.

שולחן ערוך (S"A) – Mentions only a mumar (an open apostate).

ש"ך (Shach) – Quotes the Rashba and forbids drinking wine touched by a public Shabbat desecrator, but permits benefit (because there is no libation concern).

תשובות והנהגות (Teshuvot VeHanhagot) – A public Shabbat desecrator is treated as more severe than a modern non-Jew, because Chazal equated them to a full idol worshiper. Benefit is still permitted only because that equation is a special ruling.

Traditional Jews (Drive to Shul but Recite Kiddush)

רב עובדיה ובני ציון (Binyan Tzion and Rav Ovadya) – Are lenient. These Jews do not deny the Creator. Those who are careful should be blessed, but those who are lenient have a basis (mutar to be lenient).

רב שטרנבוך (Rav Sternbuch) – Prohibits wine touched by such Jews (asur).

Respectful Jews (Would Be Embarrassed to Desecrate Shabbat in Front of a Rav)

משנה ברורה (Mishnah Berurah) – If a Jew would be embarrassed to desecrate Shabbat in front of a Rav, he is not a public desecrator.

ספר הכשרות (Sefer HaKashrut and RSZA) – Permit wine touched by such people (mutar).

מנחת אלעזר (Rav Sternbuch and Minchat Elazar) – Forbid. **Mishnah Berurah's** leniency was only for eiruv chatzeirot. Drinking wine is an act of coming together and is forbidden lest one learn from their actions (asur).

Tinok Shenishba (Completely Unaffiliated Jew Raised Without Jewish Education)

ספר הכשרות (Sefer HaKashrut) – Permits wine touched by a genuine tinok shenishba (mutar).

רב שטרנבוך (Rav Sternbuch) – Prohibits. The ban is to prevent us from learning from their actions, and that applies whether or not they are to blame (asur).

Anti-Religious or Knowledgeable Irreligious Jew

Wine touched by an anti-religious Jew, or by a knowledgeable irreligious Jew who would desecrate Shabbat even in front of a Rav, is assur to drink. Benefit remains permitted.

This matches the approach of the **Shach** on a public Shabbat desecrator: drinking is forbidden; benefit is allowed.

Section Summary – Non-Religious Jew Who Touches Wine

ש"ך (Shach) – Touch by a public Shabbat desecrator forbids drinking; benefit remains permitted.

רב עובדיה ובני ציון (Binyan Tzion and Rav Ovadya) – Lenient on traditional Jews who drive to shul but recite kiddush.

רב שטרנבוך (Rav Sternbuch) – Prohibits traditional Jews, respectful Jews, and tinok shenishba.

משנה ברורה, ספר הכשרות, רש"א (Mishnah Berurah, Sefer HaKashrut, RSZA) – Permit respectful Jews who would be embarrassed before a Rav.

ספר הכשרות (Sefer HaKashrut) – Permits a genuine tinok shenishba.

All agree: anti-religious or knowledgeable irreligious Jews who would desecrate Shabbat before a Rav – wine is forbidden to drink, permitted for benefit.

Dispute: Traditional / respectful / tinok-shenishba Jews – Lenient: Binyan Tzion, Rav Ovadya, Mishnah Berurah, Sefer HaKashrut, RSZA; Stringent: Rav Sternbuch (and Minchat Elazar in related contexts).

Sefardic Final Halacha	Ashkenazic Final Halacha
Public Shabbat desecrator: forbidden to drink, permitted for benefit (Shach).	Public Shabbat desecrator: forbidden to drink, permitted for benefit (Shach).
Traditional Jews (drive to shul, recite kiddush): lenient.	Traditional Jews: Binyan Tzion is lenient; Rav Sternbuch prohibits.
Respectful Jews: Sefer HaKashrut and RSZA permit; some are strict.	Respectful Jews: Mishnah Berurah / Sefer HaKashrut / RSZA permit; Rav Sternbuch and Minchat Elazar prohibit.
Tinok shenishba: Sefer HaKashrut permits.	Tinok shenishba: Sefer HaKashrut permits; Rav Sternbuch prohibits.

Forms of Touching That Forbid Wine

Not every touch by a non-Jew forbids the wine in the same way. The Gemara and later poskim set four conditions that must be present for the wine to be

forbidden both to drink and to benefit from. If one or more of those conditions is missing, the wine may still be forbidden to drink but permitted for benefit, or in some cases fully permitted.

The main practical questions:

- What four conditions are needed for a full ban (drink and benefit)?
- If a modern non-Jew pours or accidentally touches wine, may it be drunk?
- Does merely lifting or touching the outside of a bottle forbid the wine?
- Does a closed bottle become forbidden if a non-Jew moves it?

The Four Conditions for a Full Ban (Drink + Benefit)

According to the Gemara and the way the S"A organizes the law, a full ban (forbidden to drink and to benefit) requires all four of the following:

- Intent to touch the wine.
- Knowledge that it is wine.
- The person is not preoccupied with something else.
- Shaking the wine (or a movement that is treated like shaking).

שולחן ערוך (S"A) – Organizes the cases around these four conditions (סעיפים י"א–י"ד). Merely touching without shaking permits benefit (according to the Shach's reading).

רש"י (Rashi) – Defines the action that is associated with libation as shaking.

Examples from the Gemara Where Benefit Remains Permitted

גמרא (Avodah Zarah 57a) – A non-Jewish baby has no intent to touch, so benefit is permitted.

גמרא (Avodah Zarah 58a) – A non-Jew who puts his hand into a barrel thinking it holds oil: benefit is permitted.

משנה (Avodah Zarah 60a) – A non-Jew touching wine while measuring, swatting a hornet, or clearing foam: his mind is preoccupied, so benefit is permitted.

גמרא (Avodah Zarah 59b) – Wine is forbidden in benefit only if touched in a manner associated with libation.

שולחן ערוך (S"A) and ש"ך (Shach) and רמ"א (Rama) – Non-Jewish waiter at Shabbos Sheva Brachos accidentally touches non-mevushal wine in kiddush cup while placing salt on table – contact was accidental / without intent to touch for libation – preoccupied –

For idol-worshiping non-Jew – Dispute: S"A – forbidden to drink but benefit permitted. Rama permits drinking.

For Muslim non-idol worshiper – All agree: prohibition downgraded one level – S"A and Rama and Shach agree you may even drink the wine – mutar to drink le'chatchilla

The Rama's Downgrade (נחית דרגא) – Modern Non-Jews

The fact that non-Jews today do not worship idols and do not libate changes the status of every touch.

רמ"א (Rama) – Because non-Jews today do not worship idols, all contact is treated as "without intent." This downgrades every prohibition one level. If a non-Jew today pours a glass of wine or accidentally touches it directly (finger in the cup), the Rama permits drinking it (mutar).

ש"ך (Shach) – Says to rely on this Rama leniency only in cases of loss.

Lifting, Touching the Outside, and Closed Bottles

שולחן ערוך (S"A) – Merely lifting a bottle without shaking does not forbid it.

רמ"א (Rama) – Touching the outside of a bottle without moving it is fully permitted (mutar).

ש"ך (Shach) – Quotes the Darkhei Moshe and criticizes people who are stringent about touching the outside.

שולחן ערוך (S"A, קכה-ט) – A closed bottle does not become forbidden even if a non-Jew shakes or lifts it. Therefore unsealed wine with the cork put back in is permitted if moved by a cleaning lady or kept in the fridge door (mutar).

Shaking open bottle without lifting off table

שולחן ערוך (S"A) סעיף יז – Non-Jewish idol-worshiper shakes open bottle of wine without lifting it off table – Shaking without lifting is considered shaking for libation – forbidden to drink and to benefit – as if all four criteria met – intent, knowledge, not preoccupied, shaking.

רמ"א (Rama) – Shaking without lifting is not a form of libation – permitted to drink and to benefit – Rama and **ש"ך (Shach)** say to rely on this only in case of loss.

Therefore – S"A – forbidden to drink and benefit; **Rama** – permitted to drink and benefit

Pouring by a Non-Jew

שולחן ערוך (S"A) – Pouring by a non-Jew forbids drinking but permits benefit.

רמ"א (Rama) – Because of the modern downgrade (נחית דרגא), pouring by a non-Jew today is permitted for drinking as well (mutar).

ש"ך (Shach) – Relies on the Rama's leniency only in a case of loss.

Section Summary – Forms of Touching That Forbid

- Four conditions for a full ban (drink + benefit): intent to touch, knowledge it is wine, not preoccupied, shaking.

- **שולחן ערוך (S"A)** – Merely touching without shaking permits benefit; lifting without shaking does

not forbid; a closed bottle remains mutar even if shaken or lifted.

- **רמ"א (Rama)** – Modern non-Jews do not libate, so every contact including shaking is treated as without intent (נחית דרגא). Pouring or accidental touch today is mutar to drink.

- **ש"ך (Shach)** – Rely on the Rama's modern leniency only in a case of loss; criticizes people who are strict about touching the outside of a bottle.

- **All agree:** a closed bottle (cork reinserted, fridge door, etc.) is mutar even if moved by a non-Jew.

Dispute: Modern non-Jew pour or accidental touch

– **Rama:** mutar to drink (נחית דרגא, no libation intent);

Shach: rely on that only in a case of loss.

Sefardic Final Halacha

Four conditions needed for a full **Rama: modern non-Jews do not ban** (drink + benefit): intent, libate, so every touch is knowledge it is wine, not **downgraded one level** (נחית דרגא).

Closed bottle: mutar even if **Pouring or accidental direct shaken or lifted by a non-Jew.** touch by a non-Jew today: Rama

Pouring by a non-Jew: S"A – permits drinking (mutar). forbidden to drink, permitted for **Shach: rely on that leniency only in a case of loss.**

Rama's modern downgrade is **Closed bottle:** mutar even if not the main Sefardic approach. shaken or lifted.

Touching the outside of a bottle without moving it: mutar (Rama); Shach criticizes those who are strict.

Ashkenazic Final Halacha

after the fact to prevent loss, but applied nitzok stringencies. Therefore a Muslim's pouring drops only one level and remains forbidden to drink.

רב דוד טהרני (Rav Dovid Teherani) – Notes that most Sephardic poskim allow it be'dieved.

ש"ך (Shach) – Permits drinking wine poured by a Muslim le'chatchilla, because Muslims have no libation today.

ציץ אליעזר (Zitz Eliezer) – Defends the strict custom: pouring is an act of ששון (shaking). Shaking unsealed wine always forbids drinking.

רב אלישיב and רשז"א (RSZA and Rav Elyashiv) – Are quoted as forbidding even the remaining wine in a bottle poured by a Muslim or a non-religious Jew because of pouring is considered as shaking.

Pouring by a Non-Religious Jew

אבני ישפה (Abnei Yashfe) – Explains that the Rama's leniency (non-Jews act without intent) does not apply to non-religious Jews, because Chazal equated them to idol worshipers anyway.

Non-Jewish Waiters Pouring Wine (Rav Moshe)

רב משה (Rav Moshe) – Rules that caterers cannot hire non-Jewish waiters to pour wine even with gloves. An open bottle left unattended with them is forbidden, because you cannot watch them constantly.

Embarrassing a Fellow Jew

To do when refusing the wine would embarrass another Jew.

רב אלידע גולדוויט (Rav Elyada Goldvicht) – Embarrassing another Jew is a severe biblical prohibition (מלבין פני חברו). Stam Yeinam is rabbinic. If a non-religious Jew pours wine (often without direct touch, which many poskim do not treat as full Stam Yeinam), and refusing to drink would embarrass him, one should be lenient and drink (mutar) in order not to violate the biblical prohibition of embarrassing a fellow Jew.

Clinking Glasses

שולחן ערוך (S"A) – Clinking glasses with a non-Jew is fully permitted le'chatchilla – mutar – even though wine moves – There are 4 reasons to be lenient:

1) S"A – The movement of the wine when clinking glasses does not rise to the level of "shaking" – it moves only slightly – not the way non-Jews libate.

2) S"A – In most cases, the movement of the wine in your glass seems to be more as a result of your hand's motion rather than from the force of the non-Jew's action – primary movement caused by the Jew.

3) שולחן ערוך (S"A) – Passkins that if a non-Jew and a Jew pour wine together, the wine is allowed be'dieved – In our case, where the wine is not even poured and only moves slightly when clinking – it would be permitted even le'chatchilla

4) רמ"א (Rama) – Passkins that if a Jew is pouring wine and a non-Jew comes and moves his hand – if the wine

Halacha vs. Today's Custom

The formal halacha is often more lenient than the common custom practiced today. This section explains why many communities are strict, and what the named poskim actually rule about pouring by a Muslim, pouring by a non-religious Jew, embarrassing a fellow Jew, clinking glasses, El Al flights, and non-religious parents.

Why Custom Is Often Stricter Than the Written Halacha

The **Rama** already downgraded every touch by a modern non-Jew (נחית דרגא). Many later authorities, however, kept a strict practice for several reasons: pouring can be treated as shaking; nitzok (the continuous stream) can connect the bottle to the cup; and people want to avoid any appearance of leniency with wine.

Pouring by a Muslim

שולחן ערוך (S"A) and **ש"ך (Shach)** – Permit drinking wine poured by a Muslim.

רב עובדיה (Rav Ovadya) and Sephardic poskim – Forbid drinking wine poured by a Muslim (asur to drink). Benefit remains permitted, so nitzok does not forbid the remaining wine in the bottle.

עטרת שלמה (Ateret Shlomo) – Explains Rav Ovadya's view that the **S"A** really holds pouring is forbidden both to drink and to benefit. The **S"A** only permitted benefit

would have been poured without the non-Jew's intervention – the wine is permitted; but if the wine was poured only because of the non-Jew's action – forbidden – Similarly, when clinking glasses, primary movement is caused by Jew – so permitted.

Additional reason – S"A – No intent to touch the wine for the sake of the wine itself – it is only a social gesture – not kavanah for libation.

Even so, some communities remain careful in practice because of appearance of closeness.

Gifting Wine and Officiating at Weddings

רב משה (Rav Moshe) – Permits gifting wine to non-religious Jews.

רב שטרנבוך (Rav Sternbuch) – Notes that the decree mainly applies to the religious community (to keep distance from the non-religious) but have no halachic implication for the non-religious amongst themselves.

רב עובדיה (Rav Ovadya) – Permits a Rav who is officiating at a wedding of non-religious Jews to let them drink. They may not be full desecrators, and their sins are forgiven on their wedding day.

El Al Flights

Ashkenazim should avoid non-mevushal wine on El Al for three reasons:

- The non-religious flight attendants pour it.
- It is left unattended in the galley with a non-religious person. Wine left unattended with someone who has the status of a public Shabbat desecrator (or similar) can become forbidden to drink, because they may touch or pour it without supervision.
- Refilling a non-Jewish passenger's glass creates nitzok that forbids the bottle being poured from.

בינה ודעה (Bina V'Da'at) – If it already occurred, the wine is permitted (mutar after the fact).

Non-Religious Parents

רב יצחק יוסף (Rav Yitzchak Yosef) – One should avoid these situations when possible. If it already happened and refusing to drink would cause a family dispute, it is mutar to drink in order to preserve family harmony (shalom bayit). Ashkenazim should also be lenient when refusing would seriously offend non-religious parents.

רב יצחק יוסף (Rav Yitzchak Yosef) – If it already occurred and refusing causes a fight, one may drink in order to preserve family harmony (mutar).

בנין ציון (Binyan Tzion) – If the father drank directly from the cup (direct mouth contact), it is permitted only if he is not an actual desecrator.

Section Summary – Halacha vs. Today's Custom

- **ש"ך and שולחן ערוך (S"A and Shach)** – Permit drinking wine poured by a Muslim.

• **רב עובדיה (Rav Ovadya)** – Forbids drinking wine poured by a Muslim; benefit remains permitted.

• **ציץ אליעזר (Zitz Eliezer)** – Pouring is shaking; drinking is forbidden.

• **רב אלישיב and RSZA (Rav Elyashiv)** – Remaining wine can be forbidden because of nitzok.

• **רב אלידע גולדוויט (Rav Elyada Goldvicht)** – When refusing would embarrass a Jew, one may drink (mutar), because embarrassing a Jew is biblical and Stam Yeinam is rabbinic.

• **שולחן ערוך (S"A)** – Clinking glasses is mutar le'chatchilla.

• **רב משה (Rav Moshe)** – Do not allow non-Jewish waiters to pour; open bottles left with them are assur.

• **רב עובדיה (Rav Ovadya)** – A Rav may let non-religious wedding couples drink.

Dispute: Wine poured by a Muslim – S"A and Shach: mutar to drink; **Rav Ovadya:** assur to drink (benefit permitted); **Zitz Eliezer:** pouring = shaking (assur to drink).

All agree (practical caution): when refusing would embarrass a fellow Jew, Rav Elyada Goldvicht rules one may drink because embarrassment is biblical and Stam Yeinam is rabbinic.

Sefardic Final Halacha	Ashkenazic Final Halacha
Pouring by a Muslim: Rav Ovadya and most Sephardic poskim forbid drinking; benefit remains permitted.	Rama's modern downgrade is the baseline, but custom is often strict. Zitz Eliezer: pouring = shaking, so drinking is forbidden.
Shach permits drinking wine poured by a Muslim le'chatchilla.	RSZA and Rav Elyashiv: remaining wine in the bottle can be forbidden because of nitzok.
Embarrassing a Jew: mutar to drink in order to avoid the biblical prohibition.	Rav Moshe: do not let non-Jewish waiters pour; open bottles left with them are assur.
Clinking glasses: mutar le'chatchilla (S"A).	Embarrassing a Jew: must be lenient (mutar).
Rav Ovadya permits a Rav to let non-religious wedding couples drink.	El Al non-mevushal wine: avoid; if it occurred – mutar (Bina V'Da'at).
	Non-religious parents: be lenient to preserve peace (Rav Yitzchak Yosef).

ניצוק (Nitzok)

Nitzok means the unbroken stream of liquid that connects the bottle to the cup while you are pouring. The question is whether that stream is treated as a real connection, so that the status of the wine in the cup can travel back up into the bottle (or the other way around). Certain opinions treat the stream as still connected to the original vessel, so the status of the receiving vessel can affect the original pouring vessel through the stream. This is a major practical issue whenever kosher wine is poured into a cup that already has Stam Yeinam, or when a non-Jew's glass is refilled from a kosher bottle. Example: Kosher wine poured in a continuous stream into a cup of Stam Yeinam may make the wine

left in the bottle forbidden according to those who hold that nitzok connects them.

The main practical questions:

- If kosher wine is poured into a cup of Stam Yeinam, is the bottle forbidden?
- When may one rely on **Rabbeinu Tam** (nitzok is not a connection)?
- If there is shishim in the bottle against residue in the cup, is the bottle permitted?
- Does pouring mevushal wine into a cup of non-mevushal Stam Yeinam forbid the rest of the bottle?

The Basic Rule

רב חסדא (Rav Chisda, Avodah Zarah 72b) – A continuous stream connects the bottle to the cup as if they were mixed.

שולחן ערוך (S"A, קכ"א) – Rules like **Rashi**: pouring kosher wine (whether mevushal or non-mevushal) into a cup of Stam Yeinam forbids the wine that remains in the bottle through nitzok (asur).

שולחן ערוך (S"A, קכ"ב) – Allows relying on **Rabbeinu Tam** (who holds that nitzok is not a connection) in a case of great loss (mutar in great loss).

רמ"א (Rama) – Defines a cup or a regular bottle as a "small loss." A barrel is a "great loss."

Does Nitzok Apply with Modern Non-Jews?

ש"ך (Shach, קכ"ט) – Even modern non-Jews who do not libate still trigger nitzok when wine is poured into their cup. Therefore topping off a non-Jew's glass forbids the bottle (asur).

All agree: a continuous stream can connect the bottle to the cup (nitzok).

All agree: we are lenient in case of a great loss we rely on Rabbeinu Tam that nitzok is not a connection and the wine bottle is mutar. (**S"A/Rama**)

The Rama's Leniency – Shishim Against the Residue

רמ"א (Rama) – If there is shishim (sixty times) in the bottle against the moist residue left in the cup, the bottle remains permitted (mutar). A standard full bottle (750 ml) against less than about 12.5 ml of residue remains mutar.

Wine Festivals and Public Pouring

Drinking from a bottle at a wine festival is highly problematic. If a non-Jew was refilled from that bottle, nitzok forbids the entire bottle unless there is shishim against the residue.

Mevushal Wine Poured into Non-Mevushal Stam Yeinam

דרכי תשובה (Darchei Teshuvah, quoting Imrei Esh) – If a Jew pours mevushal wine into a non-Jew's cup that

contains non-mevushal wine, the remaining mevushal wine in the bottle is forbidden without shishim (asur).

Pouring Wine Down the Sink / Spiteful Touch

שולחן ערוך (S"A, קכ"ד) and **ש"ך** (Shach) – If a non-Jew pours wine down the sink in order to dispose of it, the bottle remains mutar. He views it as water and has no intent to libate.

רמ"א (Rama, קכ"ד) – If a non-Jew deliberately touches your wine in order to spite you, the wine remains mutar. It is best to drink it in front of him.

Section Summary – Nitzok

רב חסדא (Rav Chisda) and **שולחן ערוך** (S"A) – A continuous stream connects the bottle to the cup. Pouring kosher wine into Stam Yeinam forbids the bottle (asur).

שולחן ערוך (S"A) – In a great loss one may rely on **Rabbeinu Tam** (nitzok is not a connection).

רמ"א (Rama) – Cup or bottle = small loss; barrel = great loss. If there is shishim against the residue in the cup, the bottle is mutar.

ש"ך (Shach) – Modern non-Jews still trigger nitzok; topping off their glass forbids the bottle.

דרכי תשובה (Darchei Teshuvah) – Mevushal wine poured into non-mevushal Stam Yeinam – remaining bottle is assur without shishim.

שולחן ערוך and **ש"ך** (S"A and Shach) – Pouring wine down the sink to dispose of it – bottle remains mutar.

רמ"א (Rama) – Spiteful touch by a non-Jew – wine remains mutar.

All agree: a continuous unbroken stream can connect the bottle to the cup (nitzok connects).

Dispute: Relying on Rabbeinu Tam (no connection) – only in great loss (**S"A**); **Rama** treats cup/bottle as small loss and barrel as great loss; **Shach**: modern non-Jews still trigger nitzok.

Sefardic Final Halacha

S"A: pouring kosher wine into a cup of Stam Yeinam forbids the bottle through nitzok (asur).

Rama: if there is shishim in the bottle against the moist residue in the cup, the bottle is mutar.

Shach: even modern non-Jews still trigger nitzok when their glass is refilled.

Darchei Teshuvah: mevushal wine poured into non-mevushal Stam Yeinam – remaining bottle is assur without shishim.

Rama: spiteful touch by a non-Jew – wine remains mutar.

Leaving Wine Unattended with a Non-Jew

If unsealed wine is left alone with a non-Jew, the wine can become forbidden even if no one saw the non-Jew touch it. The concern is that the non-Jew may have touched or poured the wine. The main solutions are a

proper seal or the presence of a Jew who comes and goes (יוצא ונכנס). This is a core practical topic.

The main practical questions:

- When does unattended wine with a non-Jew become forbidden (idolator vs Muslim)?
- What counts as a double seal today?
- What are the four conditions for yozei venichnas?
- Do video cameras help? What about hidden wine the helper does not know about?

How Long Until the Wine Is Forbidden

שולחן ערוך (S"א, סימן קכח, א) – If an idol worshiper is left alone with wine, even for a brief moment, the wine is immediately forbidden (asur). If left with a Muslim, the wine is forbidden only after the time it takes to walk a mil (the time needed to swap the wine).

ש"ך (Shach) – If there is concern that the non-Jew might drink from the wine for his own benefit, the wine becomes forbidden immediately even if he does not worship idols.

Double Seals

שולחן ערוך (S"א, קל, א) – Wine sent with a non-Jew requires a double seal, because non-Jews are suspected of wanting to libate. Mevushal wine requires only a single seal.

שולחן ערוך (S"א, קלד, ד) – Tightly fastening a lid and covering it with cement counts as a double seal.

רב משה (Rav Moshe, quoting Rashi) and ש"ך (Shach) – A seal works because it cannot be easily tampered as it takes great effort to duplicate or remove it without being noticed.

Modern examples that count as a double seal:

- Safety rings that separate on opening (for example certain Moscato caps) – **Steipler** and **Marei Davar**.
- A corked bottle with silver foil – **Bein Yisrael LeNochri**. If the foil is removed, **Ohel Yaakov** permits if the cork must be destroyed to open.
- Champagne corks that expand and cannot be reinserted.
- A four-digit lock – **Avne Derech** counts it as a double seal; **Rav Neventzal** permits even a three-digit lock.

רמ"א (Rama, קלב, ב) – Permits a single seal after the fact (mutar be'dieved).

ערוך השולחן (Aruch HaShulchan) – Because non-Jews today do not libate, a single tight seal is sufficient even le'chatchilla (mutar).

Employee Fear

ש"ך (Shach, קכט, ד, quoting Beis Yosef) – Employees who fear losing their jobs are not suspected of touching the wine. This can combine with other factors to permit the wine after the fact (tziruf be'dieved).

Yozei Venichnas (The Jew Comes and Goes)

Under the **S"א (קכט, א)**, wine left unsealed is permitted if the Jew is coming and going, provided four conditions are all met:

- The non-Jew thinks the Jew may return at any moment.
- The door is unlocked when the Jew returns.
- The path to the house is not visible, so the Jew can appear suddenly.
- The non-Jew does not know that the Jew left for an extended period of time.

If even one of these four conditions fails (for example the door is locked, or the helper knows the daily work schedule),

If bottle is open – wine becomes prohibited immediately –

If barrel is closed – wine becomes forbidden if Jew is away for at least amount of time it would take to fully open barrel, make new cover, and let it dry – remove seal and reseal it.

ש"ך (Shach, קיח, לב) – If the Jew actually enters within the time needed to open and reseal the bottle, the wine is permitted even le'chatchilla (mutar).

Video Cameras, Shul Janitors, and Hidden Wine

השלחן כהלכתו (HaShulchan KeHilchato) – Installing video cameras in the kitchen and warning the helper that they are being monitored counts as yozei venichnas and is permitted le'chatchilla (mutar).

תשובות והנהגות (Teshuvot VeHanhagot) – Disagrees. Workers do not fear a camera in the same way.

אהלי יעקב (Ohel Yaakov) – Permits unsealed wine left in shuls for two reasons:

- people constantly enter (yozei venichnas), and the janitor fears damaging his relationship with the shul (**Rav Nissim Karelitz**).
- If the non-Jew does not know there is unsealed wine in the house, and the bottle is hidden where she would not clean, the wine remains fully permitted even if you leave for the weekend (mutar).

Section Summary – Leaving Wine Unattended

- **שולחן ערוך (S"א)** – Idol worshiper alone with wine – asur immediately; Muslim – after the time to walk a mil.
- **ש"ך (Shach)** – If the non-Jew might drink for his own benefit, the wine is asur immediately.
- **שולחן ערוך (S"א)** – Double seal required when sending wine with a non-Jew; mevushal needs only one seal.
- **רמ"א (Rama)** – Single seal is enough be'dieved.
- **ערוך השולחן (Aruch HaShulchan)** – Single tight seal is enough even le'chatchilla today.
- **Yozei venichnas** (Jew comes and goes) permits unsealed wine only when all four conditions are met. If any one fails, the open bottle is asur immediately.

- **ש"ך (Shach)** – If the Jew returns within the time to open and reseal, the wine is mutar le'chatchilla.
- **השלחן כהלכתו (HaShulchan KeHilchato)** – Cameras with a warning count as yozei venichnas (mutar).
- **תשובות והנהגות (Teshuvot VeHanhagot)** – Cameras do not create the same fear.
- **אהל יעקב (Ohel Yaakov)** – Hidden wine the helper does not know about remains mutar; shul wine is often mutar.

All agree: unattended wine with a non-Jew can become forbidden; the details depend on who the non-Jew is and how the wine is sealed.

Dispute: How many seals – S"A: double seal when sending (one for mevushal); **Rama:** single seal enough be'dieved; **Aruch HaShulchan:** single tight seal even le'chatchilla today.

Dispute: Cameras as yozei venichnas – **HaShulchan KeHilchato:** mutar with a warning; **Teshuvot VeHanhagot:** cameras do not create the same fear.

Sefardic Final Halacha

S"A: idol worshiper alone with Rama: single seal is enough wine – forbidden immediately; be'dieved; Aruch HaShulchan Muslim – after the time to walk allows a single tight seal even mil. le'chatchilla today.

Double seal required when Shach: employee fear of losing sending wine with a non-Jew; a job can help permit after the mevushal needs only one seal. fact.

Yozei venichnas permits unsealed Shach: if the Jew returns within wine when all four conditions are the time to open and reseal, the met. wine is mutar le'chatchilla.

If any one condition fails, the open HaShulchan KeHilchato: cameras bottle is assur immediately. with a warning count as yozei venichnas; Teshuvot VeHanhagot disagrees.

Ohel Yaakov: hidden wine the helper does not know about remains mutar; shul wine is often mutar.

מבושל (Mevushal Wine)

Mevushal means cooked or properly pasteurized wine. Once wine reaches a sufficient level of cooking, many of the Stam Yeinam restrictions are removed. A non-Jew may handle mevushal wine without forbidding it. This is one of the most practical leniencies in the whole topic of Stam Yeinam.

The main practical questions:

רבי משה ורב עובדיה (Rav Moshe and Rav Ovadya) – Wine becomes mevushal once it reaches yad soledet bo. Yad soledet bo is about 160°F/71°C in one place and 175°F/79.4°C in another; lema'ase follow 175°F. Lema'ase best to be machmir that wine is only considered mevushal if boiled until reduction noticeable, causing change in flavor. Pasteurized wine qualifies as mevushal since reaches 165°F well above yad soledet bo, and even according to opinion that defines mevushal as reducing volume, reduction may begin at less than

yad soledet bo. Lema'ase OU requires 175°F for mevushal label. Grape juice never cooked has same din as wine for stam yeinam.

- Why does cooking remove Stam Yeinam restrictions?
- How hot must the wine become to count as mevushal?
- Is flash pasteurization enough? Is ordinary pasteurization enough?
- May a non-Jew pour or touch mevushal wine?

Why Cooking Removes the Prohibition

The Sages forbade Stam Yeinam mainly because of libation and social closeness. Cooked wine was not used for libations in the ancient world, and it is also less associated with fine drinking and social intimacy. Therefore the decree never applied to wine that was already cooked.

גמרא (Avodah Zarah 29b) and רש"י (Rashi) – If a non-Jew touches mevushal wine belonging to a Jew, the wine remains fully permitted. **Rashi** explains that a non-Jew would not offer cooked wine for libation.

ר"י and ריטב"א (Rosh and Ritva) – Even without a libation concern, why is drinking still allowed (intermarriage concern)? Answer: mevushal wine was uncommon (miltha de'la shechi'ah), and Chazal did not decree on uncommon cases.

רמב"ן (Ramban) – Mevushal wine is no longer considered wine at all in halacha, so it was never included in the original decree.

רבי עקיבא איגר (R' Akiva Eger) – Jewish-owned wine touched by a non-Jew is forbidden mainly because of libation, not intermarriage. Therefore Jewish mevushal wine touched by a non-Jew is permitted. But mevushal stam yeinam (wine owned or opened by a non-Jew) remains forbidden to drink because of intermarriage.

ט"ז as read by the Taz (Rosh, Ritva, Ramban, and S"A as read by the Taz) – Permit even mevushal stam yeinam for drinking. This is the accepted practical approach in many communities.

רש"ז (RSZA) – Although mevushal wine is common today, it remains permitted because Chazal never included it in the original decree. Creating a new ban now would be a new gezeirah.

רב אלישיב (Rav Elyashiv) – Does not accept **RSZA's** reason. **RSZA** said that even though mevushal wine is common today, it stays permitted because forbidding it now would be a new gezeirah. **Rav Elyashiv** disagrees with that explanation (so one should not rely on "common today, still permitted only because a new gezeirah is forbidden" as the sole basis).

Dispute

ש"ך and שולחן ערוך (S"A) – If a non-Jew takes you out to dinner in a kosher restaurant, buys mevushal wine and pours it for you, you may still drink it le'chatchilla, even together with a non-Jew, and even if he pours it. Even mevushal stam yeinam (wine owned/opened by a

non-Jew) is permitted – S"A as explained by Taz. Dispute:

רע"א (RA"E) forbids because mevushal only removes yayin nesech not intermarriage, but **Rosh/Ritva/Ramban** permit because mevushal was never included in gezeirah

What Level of Cooking Is Required

How hot the wine must become, and for how long, in order to count as mevushal.

The temperature and method matter. There is a real dispute about modern pasteurization and flash pasteurization (see the named positions below).

שולחן ערוך (S"A) – Wine that has been cooked is no longer subject to the Stam Yeinam decree.

Modern Day Poskim Regarding Level of Cooking

1. Yad Soledet Bo – 160°F / 71°C – **Rav Moshe Feinstein** and **Rav Ovadya Yosef** – Most lenient definition. Wine becomes mevushal once it reaches yad soledet bo. In one teshuva this is defined as 160°F / 71°C. This is the lowest temperature that counts as mevushal.

2. Pasteurized Wine – About 165°F / 74°C – **Rav Moshe** and **Rav Ovadya** – Pasteurized wine reaches about 165°F, which is above yad soledet bo, therefore qualifies as mevushal even without visible reduction. Regular rabbanut hechsherim rely on this.

3. Lema'ase Standard – 175°F / 79.4°C – **Rav Moshe** in a later teshuva. **Rav Belsky, OU** requires 175°F for a mevushal label. Best to be machmir that wine is only considered mevushal if boiled until reduction is noticeable.

4. Slight Evaporation Required – **Shach** quoting Ran and Rashba. Wine must evaporate slightly to count as cooked. Yad soledet bo alone is not enough without some reduction.

5. Boiling Until Noticeable Reduction – **Yalkut Yosef** lechatchilla requires boiling until a reduction is noticeable causing a change in flavor. Be'dieved one may rely on yad soledet bo.

6. 190°F / 88°C – **Tchebiner Rav** requires 190°F to be considered mevushal.

7. Flash Pasteurization Does NOT Work At Any Temperature – **Rav Shlomo Zalman Auerbach, Rav Elyashiv, Ohr L'Tzion** – Most stringent on method. Flash pasteurization is not mevushal even if it reaches 165-175°F. It happens in airtight pipes for only seconds, so there is no evaporation and the flavor is unchanged. Therefore ordinary pasteurization in a closed system does not make wine mevushal. Mehadrin hechsherim do not rely on pasteurization as mevushal.

8. Mevushal Does Not Remove Intermarriage Decree – **R' Akiva Eger** – Most stringent – mevushal partially doesn't work. Mevushal only removes yayin nesech concern for libation, not the intermarriage concern. Therefore mevushal wine owned or opened by a non-

Jew remains forbidden to drink even if fully cooked. Rosh, Ritva, Ramban and Shulchan Aruch as explained by Taz argue and permit even mevushal wine, and this is the accepted practical approach, but R' Akiva Eger forbids.

What Mevushal Wine Allows

- A non-Jew may pour mevushal wine without forbidding it.
- A non-Jew may touch mevushal wine without forbidding it.
- Mevushal wine left unattended with a non-Jew does not become forbidden in the same way as non-mevushal wine.
- Only a single seal is required when mevushal wine is sent with a non-Jew (**S"A**).

Limits of the Leniency

Mevushal status does not remove every issue:

- The main Stam Yeinam decree does not apply to mevushal wine, but nitzok can still create a problem if mevushal wine is poured into a cup of non-mevushal Stam Yeinam. If mevushal wine is poured into a cup that already contains non-mevushal Stam Yeinam, the remaining wine in the bottle can still become forbidden through nitzok (**Darchei Teshuvah / Imrei Esh** – see Section 14).

Practical Household and Simcha Use

Because mevushal wine is not forbidden by a non-Jew's touch or pouring, it is the preferred choice for:

- Homes with non-Jewish help.
- Airline travel.
- Catered events where non-Jewish or non-religious staff may handle the bottles.
- **Mevushal = cooked or properly pasteurized wine.**
- A non-Jew may touch or pour mevushal wine without forbidding it.
- Only a single seal is required when mevushal wine is sent with a non-Jew.
- **דרכי תשובה (Darchei Teshuvah)** – If mevushal wine is poured into non-mevushal Stam Yeinam, the remaining bottle can still become asur through nitzok.

Section Summary – Mevushal Wine

- **שולחן ערוך (S"A)** – Cooked wine is not subject to the Stam Yeinam decree.
- Pasteurization is disputed: **Rav Moshe** and **Rav Ovadya** treat pasteurized wine as mevushal; **RSZA, Rav Elyashiv, and Ohr L'Tzion** hold that flash pasteurization is not mevushal. Mehadrin is often strict.

All agree: properly cooked (mevushal) wine is not subject to the basic Stam Yeinam touch restrictions; a non-Jew may handle it.

Dispute: Pasteurization / flash pasteurization – Rav Moshe and Rav Ovadya: pasteurized is mevushal; **RSZA, Rav Elyashiv, and Ohr L'Tzion:** flash pasteurization is not mevushal.

רב עובדיה and רב משה (Rav Moshe and Rav Ovadya) – Wine becomes mevushal once it reaches yad soledet bo. Yad soledet bo is about 160°F/71°C in one place and 175°F/79.4°C in another; lema'ase follow 175°F. Lema'ase best to be machmir that wine is only considered mevushal if boiled until reduction noticeable, causing change in flavor. Pasteurized wine qualifies as mevushal since reaches 165°F well above yad soledet bo. OU requires 175°F for mevushal label. Grape juice never cooked has same din as wine for Stam Yeinam.

Sefardic Final Halacha

S"A: cooked wine is not subject to the Stam Yeinam decree. A non-Jew may touch or pour mevushal wine without dispute on pasteurization/flash: Rav forbidding it. Moshe/Rav Ovadya lenient; Only a single seal is needed RSZA/Rav Elyashiv/Ohr L'Tzion when sending mevushal wine strict on flash. OU often uses 175°F with a non-Jew. standard.

Pasteurization: Rav Moshe and Nitzok can still be a problem if Rav Ovadya treat it as mevushal wine is poured into a cup mevushal; RSZA, Rav Elyashiv, of non-mevushal Stam Yeinam and Ohr L'Tzion say flash (Darchei Teshuvah). pasteurization is not mevushal. Mevushal is the practical choice for Mehadrin is often strict. homes with help, travel, and catered events.

Ashkenazic Final Halacha

Same baseline as the S"A: mevushal wine is not forbidden by a non-Jew's touch or pouring. Dispute on pasteurization/flash: Rav Moshe/Rav Ovadya lenient; Only a single seal is needed RSZA/Rav Elyashiv/Ohr L'Tzion when sending mevushal wine strict on flash. OU often uses 175°F with a non-Jew. standard.

Cases in which touch by non-Jew does not forbid

שולחן ערוך (S"A) – Wine that was mixed into a dish containing other ingredients and is no longer discernible remains permitted even if touched by a non-Jew, even if dish was not cooked.

שולחן ערוך (S"A) – Wine whose flavor has been altered due to added honey, pepper, oil, or other ingredients does not become forbidden when subsequently touched by a non-Jew, because it would never be offered for libation.

שולחן ערוך (S"A) – Jewish-owned mevushal (cooked) wine touched by a non-Jew remains fully permitted to drink and to benefit from.

רש"י (Rashi) – Mevushal wine is permitted because a non-Jew would not offer cooked wine for libation.

רמ"א (Rama) – Even if wine is visible but flavor has changed due to other ingredients, it is permitted if touched by a non-Jew. Congealed or frozen wine touched by a non-Jew is permitted. Pottery with wine absorbed in its walls which was touched by a non-Jew is permitted. If non-mevushal wine was mixed with mevushal wine and then touched by a non-Jew, if ratio is 1:6 (one part non-mevushal to six parts mevushal) it is permitted, and some permit even with just a majority of mevushal.

ש"ך (Shach) – Extends principle that any added ingredient that changes wine's flavor, even not honey/pepper, prevents prohibition when touched.

ידי כהן – יעבודך עמים (Yad Cohen) – If non-Jewish helper touched frozen wine in ice cube tray, wine is still permitted. Once cubes melt, it regains regular status.

רמ"א (Rama) – ש"ך (Shach) and שולחן ערוך (S"A) – Non-Jew accidentally touches non-mevushal wine in cup – contact was accidental / without intent to touch for libation – for instance he was preoccupied placing salt on the table

Dispute regarding idol-worshiping non-Jew – S"A – forbidden to drink but benefit permitted while Rama allows drinking as well.

All agree regarding Muslim non-idol worshiper – prohibition downgraded one level – S"A and Rama and Shach agree you may even drink the wine – mutar to drink le'chatchilla.

Practical applications from poskim:

שולחן ערוך (S"A) and רמ"א (Rama) – Cake batter made with wine touched by non-Jew is permitted because flavor altered and wine mixed into dish. If cake already baked and then touched, certainly permitted because wine has now also become mevushal.

שולחן ערוך (S"A) and רמ"א (Rama) – Chocolate made with wine that was not cooked as part of production remains permitted if touched by non-Jew, provided wine was mixed before touch. Salad dressing and meat marinades with wine mixed well and not noticeable are permitted.

שולחן ערוך (S"A) and רמ"א (Rama) – Frozen chocolate cake containing wine taken out of freezer by cleaning lady is mutar for three reasons: (1) wine mixed with other ingredients, (2) cooked/baked and became mevushal, (3) frozen.

שולחן ערוך (S"A) and רמ"א (Rama) – If you add wine to olive oil for meat marinade and cleaning lady touches mixture – If wine is mixed well and not noticeable – mutar. If wine and oil separated and wine is clearly visible – assur only if she touched the wine and taste has not changed, if taste changed – mutar (S"A and Rama, Shach).

Sherry Cask Whiskey

Many whiskeys are aged in wooden barrels that previously held non-kosher sherry – a wine. The question is whether the wine absorbed in the wood makes the whiskey forbidden as Stam Yeinam. This section presents the reasons some authorities forbid first-fill sherry-cask whiskey and the reasons other authorities permit it. The main practical questions: Is second-fill – refill – treated more leniently? What do Rav Moshe, Rav Belsky/OU, and others rule lema'ase?

What Is a Sherry Cask?

A sherry cask is a wooden barrel first used to age sherry wine. After sherry is removed, whiskey is put into same barrel to age. Wood still holds some wine taste and color. First-fill cask is one being used for whiskey first time after sherry. Second-fill – or refill – cask has

already been used for whiskey once before, so less wine taste remains.

Reasons the Stringent Position Forbids First-Fill Sherry Cask Whiskey

1) **Bitul** – Nullification Issue – **ש"ך (Shach)** – wine in sherry casks is batel b'shishim, but there is never 60x volume in barrel against absorbed wine. **שולחן ערוך and ר"ט (S"A and Taz)** – one part in six against a k'dei kelipah – thin surface layer – is enough for nullification in certain wine cases. Even according to **S"A and Taz** – 1:6 requirement – you need 6x thickness of barrel wall – which cannot fit in barrel volume – against k'dei kelipah – thin surface layer – Concern of taste remains – Even if volume of wine is small, wine taste may still be noticeable and therefore not nullified.

2) **Taste** – Nose/Flavor – Sherry imparts distinct flavor to whisky, and flavor is never batel – טעמו ולא ממשו – Even if volume small, flavor is noticeable.

3) **Color** – Sherry adds red color, and ingredient added intentionally for color is never batel. **מנחת יצחק (Minchat Yitzchak)** – Rules that stringency that color is never nullified applies only to biblical prohibitions, not to rabbinic ones like Stam Yeinam – limits that stringency to biblical prohibitions. **and OU** – treats color that sherry leaves in whiskey as problem. OU does not certify first-fill sherry-cask whiskey.

4) **Mevatel Issur Le'chatchila** – Filling barrels with whisky to nullify wine flavor transgresses rule against intentionally nullifying forbidden substance – If whiskey maker deliberately using wine cask to give flavor, stringent position treats this as intentional nullification which is not allowed le'chatchila.

Reasons the Lenient Position Permits First-Fill Sherry Cask Whiskey

1) **Bitul works**. **S"A and Taz** that 1:6 is needed against k'dei klipah – surface layer – not shishim. Therefore bitul concern resolved – 1:6 against kelipah is achievable. **Shach** permits second-fill casks as wine flavor dissipates after 12 months.

2) **Taste is weak**. **רב משה (Rav Moshe)** – Rules wine flavor in whiskey is weakened – **קיוהא (kioha)** – and is not real wine taste. If actual stam yeinam was blended into whiskey, it is batel in ratio of 1:6 and not shishim. Even stringent opinion might agree wine is batel in whiskey because whiskey is very sharp, and perhaps stringent opinion only requires shishim with other liquids. For flavor to be significant not to be batel, it must give off strong flavor; if only weak flavor, even if noticeable, still batel. He permits actual wine blended into whiskey but writes ba'al nefesh should be stringent – He himself would drink le'chaim at public events so as not to appear haughty.

משנה הלכות (Mishna Halachot) – Rules sherry does not really enter whiskey as forbidden taste – It only neutralizes defective oak flavors of wood that would otherwise ruin whiskey.

רב שלמה מילר (Rav Shlomo Miller) – Notes that with second-fill – refill – whiskey there is much more room to be lenient, and it is widely permitted – Any situation where wine may be left unattended or poured by someone who is not shomer Shabbat – second-fill is basis to permit.

3) **Color nullification** – bitul – is effective regarding rabbinic prohibitions.

מנחת יצחק (Minchat Yitzchak) – Stringency that color is never nullified applies only to biblical prohibitions, not to rabbinic ones like Stam Yeinam.

4) **No violation of mevatalin le'chatchila**. **רב משה (Rav Moshe)** – Regarding being mevatal le'chatchilla, there are two heterim: majority customers are non-Jews so not considered deliberate for Jews, and one may intentionally be mevatal rabbinic prohibition that has no biblical basis such as stam yeinam today which is only forbidden because of intermarriage.

רב שלמה מילר (Rav Shlomo Miller) – Notes that with second-fill – refill – whiskey there is much more room to be lenient, and it is widely permitted – Any situation where wine may be left unattended or poured by someone who is not shomer Shabbat – second-fill is basis to permit.

Section Summary – Sherry Cask Whiskey

• First-fill sherry cask = barrel used for whiskey right after it held sherry. Second-fill = barrel already used once for whiskey.

• **רב בלסקי and the OU (Rav Belsky and the OU)** – Stringent; do not certify first-fill sherry-cask whiskey.

• **רב משה (Rav Moshe)** – Permits; the wine taste is weakened. A ba'al nefesh should be stringent. He drank in public so as not to appear haughty.

• **משנה הלכות (Mishna Halachot)** – The sherry only blocks bad wood flavor; it does not enter as forbidden wine taste.

• **מנחת יצחק (Minchat Yitzchak)** – Color nullification stringency does not apply to rabbinic Stam Yeinam.

• **רב שלמה מילר, רב אשר וייס, and Rav Shlomo Miller** – Permit first-fill.

• **ש"ך (Shach) and רב שלמה מילר (Rav Shlomo Miller)** – Second-fill is clearly permitted.

Dispute: Stringent on first-fill – Rav Belsky and the OU; Lenient – Rav Moshe, Mishna Halachot, Rav Asher Weiss, Rav Shlomo Miller.

All agree: second-fill / refill casks are treated more leniently and are widely permitted.

Sefardic Final Halacha

S"A and Taz give a relatively lenient measure for nullification of nefesh should be stringent; he himself drank in public so as not to appear haughty.

Authorities who follow the S"A's approach have a clear basis to permit when the wine is nullified or stringent and do not certify first-fill when the taste is not considered real wine taste.

Mishna Halachot, Rav Asher Weiss, and Rav Shlomo Miller accept.

Second-fill is widely permitted according to Rav Shlomo Miller and others.

Shach already permits second-fill because after twelve months the sherry flavor is nullified.

Grappa and Brandy

Grappa is a strong drink distilled from the skins and seeds left over after grapes are pressed for wine. Brandy (including aguardiente) is distilled from wine itself. The question is when grape juice becomes “wine” for the laws of Stam Yeinam, and whether the distilled products made by a non-Jew are forbidden.

When Does Grape Juice Become Wine? (Nimshach / Separation)

רב הונא (Rav Huna, Avodah Zarah 55b) – The moment juice is separated from the skins and seeds, it has the status of wine and is susceptible to a non-Jew’s touch.

רש"י (Rashi) – If the skins and seeds are pushed to one side inside the press (גת), the juice is already wine.

שולחן ערוך (S”A, סעיף יז) – Rules like **Rashi**: once the juice is separated, even inside the press, it is wine.

שולחן ערוך (S”A, סעיף יח) – Removing a clear cup of juice, or placing a perforated basket into the press, is hamshacha (separation). That makes the entire press susceptible to a non-Jew’s touch.

בית יוסף (Beis Yosef) – Qualifies that removing a cup only to test sweetness or acidity is not hamshacha.

שולחן ערוך (S”A, סעיף כא) – A non-Jew stomping grapes forbids them even before separation, lest he touch the juice afterward.

רמ"א (Rama) – Restricts that stringency to a drainable press. In an ערבה (a bucket with no drain), it is permitted.

All agree – שולחן ערוך (S”A) and רמ"א (Rama) – If you are pressing grapes by foot in a bucket (ערבה – bucket with no drain) and you did not begin to separate wine from crushed peels and pits – i.e., juice still mixed with skins and seeds, no hamshacha – contents are permitted even if non-Jew touches wine in bucket. Once you begin to separate clear juice from peels/pits, it becomes wine and would be forbidden if touched.

Brandy (Aguardiente)

שולחן ערוך (S”A, סעיף כד) and רמ"א (Rama) – Brandy made by a non-Jew is prohibited. The steam of wine has the status of the wine itself.

גר"א (Gra) – Points to the ruling that steam is like the food itself (as in 92-8) as the source.

Grappa

פתחי תשובה (Pischei Teshuva) – Grappa (distilled from seeds and skins) is forbidden. The seeds and skins are already Stam Yeinam from the moment of separation.

After Production – Does a Non-Jew’s Touch Still Forbid?

רב אלישיב (Rav Elyashiv) – Once brandy or grappa has been properly produced under a hechsher, a non-Jew’s touch does not forbid it. Two reasons: (1) the product is mevushal by the distillation process itself, and (2) the flavor has changed beyond ordinary wine.

Section Summary – Grappa and Brandy

• **רב הונא (Rav Huna) and שולחן ערוך (S”A)** – Juice becomes wine the moment it is separated (nimshach) from the skins and seeds.

• **שולחן ערוך (S”A)** – Non-Jew stomping grapes forbids them even before separation.

• **רמ"א (Rama)** – That stringency applies only in a drainable press; in a bucket with no drain it is permitted.

• **שולחן ערוך (S”A) and רמ"א (Rama)** – Brandy made by a non-Jew is prohibited (steam of wine = wine).

• **פתחי תשובה (Pischei Teshuva)** – Grappa is forbidden; seeds and skins are already Stam Yeinam.

• **רב אלישיב (Rav Elyashiv)** – Once properly produced under a hechsher, a non-Jew’s touch does not forbid brandy or grappa.

• **All agree: brandy and grappa require a reliable hechsher.**

Dispute: Non-Jew stomping grapes before separation – S”A: asur even before separation; **Rama:** only in a drainable press (in a bucket with no drain: mutar).

Sefardic Final Halacha

S”A: juice becomes wine the moment it is separated from the skins and seeds.

S”A: non-Jew stomping grapes forbids them even before separation.

Pischei Teshuva: grappa is forbidden because the seeds and skins are already Stam Yeinam.

S”A and Rama: brandy made by a non-Jew is prohibited (steam of wine = wine).

Rav Elyashiv: once properly produced under a hechsher, a non-Jew’s later touch does not forbid brandy or grappa.

Ashkenazic Final Halacha

Rama: the stringency of a non-Jew stomping grapes applies only in a drainable press; in a bucket with no drain it is permitted.

Pischei Teshuva: grappa is forbidden because the seeds and skins are already Stam Yeinam.

Gra: steam has the status of the food itself.

Rav Elyashiv: after proper production under a hechsher, non-Jew touch does not forbid (mevushal + changed flavor).

All agree: brandy and grappa need a hechsher.

Drinking with Non-Jews

The Sages forbade drinking certain beverages in a non-Jew’s home or establishment to prevent social closeness. The main discussion is about beer and similar drinks. The rules are more limited than the full Stam Yeinam decree on wine.

Why Beer Was Forbidden Only in a Non-Jew’s Place

רמב"ן (Ramban) – The prohibition on non-Jewish beer was added later by the Amoraim as an extra safeguard,

not as a formal gezeirah with the same force as Stam Yeinam. Therefore once the beer leaves the non-Jew's premises it is permitted unlike meat and bread that have stricter restrictions of Bishul Yisrael and Pat Yisrael.

רבי משה (Rav Moshe) – There is room to be lenient to drink beer or coffee with non-Jews when refusing would cause animosity between Jew and non-Jew. When there may be animosity, drinking is considered arai (temporary, not really wanting to be there). Only date beer is forbidden in non-Jewish establishment, other beers permitted as accepted Ashkenazic custom. All beer and honey drinks forbidden in non-Jewish establishments according to stringent opinion. Many poskim permit coffee in non-Jewish shops. However, although coffee is technically permitted, one should refrain because it has led to promiscuity. For shul kiddush or necessary business meeting, coffee may be permitted.

Which Drinks Are Forbidden

שולחן ערוך (S"A, סימן קידא) – Passkins like Tosfos: all beer (date, fig, barley) and even non-alcoholic honey drinks are forbidden in non-Jewish establishments, in order to prevent social intimacy.

גר"א (Gra) – Agrees that honey drinks are included in the ban.

רמ"א (Rama) – Passkins like the Mordechai: only date beer is prohibited. All other barley beers and kosher alcoholic beverages are permitted in non-Jewish bars. This is the accepted Ashkenazic custom.

Leniencies Under the S"A

כף החיים (Kaf HaChaim, quoting Pri Chadash) – Even according to the S"A, beer is permitted if: (1) it is drunk in a non-permanent way (standing), and (2) it is not done on a consistent basis (fewer than three times).

Other practical leniencies:

- **Hotel room:** Ordering the drink to be brought to a hotel room (not drinking in the non-Jew's social space) – based on the idea that the ban is tied to sitting and socializing in the non-Jew's establishment (see **Ramban's** approach that once the drink leaves the premises the ban no longer applies; practical application noted in later poskim).
- **Animosity:** Drinking in order to avoid serious animosity – **ש"ך (Shach)** in related contexts permits relying on animosity as a reason for leniency where the underlying ban is rabbinic.

Coffee and Prestigious Drinks

פנים מאירות (Panim Meiros) – Rules that the Rama only permitted beer. Prestigious drinks such as coffee are forbidden because they lead to intimacy.

כף החיים and ש"ך (Kaf HaChaim and Shach) – Permit coffee in non-Jewish shops. The custom in Baghdad was lenient.

חכמת אדם (Chochmat Adam) – Coffee is technically permitted, but one should refrain from drinking it in coffee shops because of the risk of promiscuity.

רב שכתר (Rav Schachter) – Permits coffee if it is uncommon to socialize with strangers in that shop.

Historical Ban on Taverns

ועד ארבע ארצות (Va'ad Arba Aratzot, 1580–1764) – Enacted strict bans against sitting in any non-Jewish tavern, even for permitted beer.

Section Summary – Drinking with Non-Jews

• **רמב"ן (Ramban)** – The beer ban was a later Amoraic safeguard, not a full formal gezeirah; once the beer leaves the non-Jew's premises it is permitted.

• **שולחן ערוך (S"A)** – All beer and honey drinks are forbidden in non-Jewish establishments.

• **רמ"א (Rama)** – Only date beer is prohibited; other beers are permitted (accepted Ashkenazic custom).

• **כף החיים (Kaf HaChaim)** – Even under the S"A: non-permanent and infrequent drinking is permitted.

רבי משה (Rav Moshe) – There is room to be lenient to drink beer or coffee with non-Jews when refusing would cause animosity between Jew and non-Jew. When there may be animosity, drinking is considered arai (temporary, not really wanting to be there). Only date beer is forbidden in non-Jewish establishment, other beers permitted as accepted Ashkenazic custom. All beer and honey drinks forbidden in non-Jewish establishments according to stringent opinion. Many poskim permit coffee in non-Jewish shops. However, although coffee is technically permitted, one should refrain because it has led to promiscuity. For shul kiddush or necessary business meeting, coffee may be permitted.

• **כף החיים and ש"ך (Kaf HaChaim and Shach)** – Coffee in non-Jewish shops is permitted.

• **חכמת אדם (Chochmat Adam)** – Coffee is technically permitted but one should refrain because of the risk of promiscuity.

All agree: drinking in a Jewish-owned establishment is mutar.

All agree: שולחן ערוך (S"A) and גר"א (Gra) – Having whisky/beer with non-Jewish co-worker at non-Jewish bar after closing deal is forbidden, but **ש"ך (Shach)** and **רבי משה (Rav Moshe)** permit if refusing causes animosity because then considered arai – **רמ"א (Rama)** permits even lechatchilla because only date beer is forbidden, other alcoholic drinks like whisky are permitted – accepted Ashkenazic custom.

All agree: If bar is owned by Jews, everyone permits even according to S"A, because prohibition only applies to non-Jewish establishments.

Dispute: Which drinks are forbidden in a non-Jewish establishment – S"A: all beer and honey drinks (asur); **Rama:** only date beer (other beers mutar – accepted Ashkenazic custom).

Dispute: Coffee in a non-Jewish shop – Panim Meiroi: asur (prestigious drink); **Kaf HaChaim** and **Shach:** mutar; **Chochmat Adam:** technically mutar but better to refrain; **Rav Schachter:** mutar if little socializing.

Sefardic Final Halacha	Ashkenazic Final Halacha
S"A: all beer and honey drinks are forbidden in non-Jewish establishments.	Rama: only date beer is prohibited; other barley beers and kosher alcohol are permitted in non-Jewish bars (accepted Ashkenazic custom).
Kaf HaChaim (Pri Chadash): permitted if non-permanent and not consistent (fewer than three times).	Panim Meiroi: prestigious drinks like coffee are forbidden.
Kaf HaChaim and Shach: coffee in non-Jewish shops is permitted.	Kaf HaChaim and Shach: coffee drinking in a Jewish-owned place is permitted; Baghdad custom was lenient.
	Chochmat Adam: technically permitted but one should refrain because of the risk of promiscuity.
	Rav Schachter: lenient if socializing with strangers is uncommon in that shop.
	Va'ad Arba Aratzot: historical ban on sitting in non-Jewish taverns.

Parties with Non-Jews

The Sages forbade attending certain parties of non-Jews, and forbade drinking even one's own wine at those parties, in order to prevent social closeness and intermarriage. The rules depend on who organizes the party, who the majority of guests are, and whether refusing would cause serious animosity.

Drinking Wine at a Non-Jewish Party

רמב"ם (Rambam) – You may not drink even your own mevushal wine at a party of non-Jews. If the majority of the guests are Jewish, it is permitted.

מרכבת המשנה (Mirkevet HaMishneh) – Traces this to the story of Purim in Megillah: the decree arose because Jews benefited from the feast of Achashverosh.

Attending a Non-Jewish Event

רב משה (Rav Moshe) – You may not attend a non-Jewish parlor meeting even for a mitzvah purpose. However, if non-Jews organize the event and not attending would cause animosity, a Jew may attend and may drink beer (following the **Shach's** approach to animosity).

אור לציון (Ohr L'Tzion) – Allows attending regardless of animosity, but prohibits drinking any alcohol unless it was brought from home.

Non-Jewish Wedding Feasts

שולחן ערוך (S"A, סימן קנב, א) – Forbids eating at a non-Jewish wedding feast, even if you bring your own kosher food and have a personal waiter.

ט"ז (Taz) – This is a biblical prohibition, and it is forbidden even in order to avoid animosity.

ש"ך (Shach) – Rules that it is only rabbinic, and therefore it is permitted in order to avoid animosity.

Special Case – A Convert and His Non-Jewish Father's Party

שב ורפא (Shav V'Rafah) – Permits a ger (convert) to eat at his non-Jewish father's 80th birthday party for three reasons: (1) this party ban is not widely accepted in practice, (2) to avoid animosity, and (3) to honor his biological parents. This is the only case in which one is allowed to attend a non-Jewish party.

Section Summary – Parties with Non-Jews

- **רמב"ם (Rambam)** – Do not drink even your own mevushal wine at a non-Jewish party. If the majority of guests are Jewish, it is mutar.
- **רב משה (Rav Moshe)** – Do not attend a non-Jewish parlor meeting even for a mitzvah. If non-Jews host and refusing causes animosity, one may attend and drink beer.
- **אור לציון (Ohr L'Tzion)** – Attending is permitted; do not drink alcohol unless it was brought from home.
- **שולחן ערוך (S"A)** – Eating at a non-Jewish wedding is forbidden even with your own kosher food and waiter.
- **ט"ז (Taz)** – The wedding ban is biblical; it remains forbidden even to avoid animosity.
- **ש"ך (Shach)** – The wedding ban is rabbinic; it is permitted in order to avoid animosity.
- **שב ורפא (Shav V'Rafah)** – A convert may attend his non-Jewish father's birthday party.

All agree: the goal of these rules is to limit social closeness that can lead to intermarriage.

Dispute: Wedding ban – Taz: biblical, remains asur even to avoid animosity; **Shach:** rabbinic, mutar to avoid animosity.

Dispute: Attending a non-Jewish event – Rav Moshe: asur even for a mitzvah unless animosity (then may attend and drink beer); **Ohr L'Tzion:** attending mutar, but no alcohol unless brought from home.

All agree: a convert is allowed to attend an even with his non-Jewish parents.

Sefardic Final Halacha	Ashkenazic Final Halacha
Rambam: do not drink even your own mevushal wine at a non-Jewish parlor meeting even for a Jewish party; if the majority of mitzvah; if non-Jews host and guests are Jewish it is mutar.	Rav Moshe: do not attend a non-Jewish parlor meeting even for a mitzvah; if non-Jews host and guests are Jewish it is mutar.
S"A: eating at a non-Jewish wedding is forbidden even with your own food and waiter.	S"A: eating at a non-Jewish wedding is forbidden even with your own food and waiter.
Shach: the wedding ban is rabbinic, so one may be lenient to avoid animosity.	Taz: the wedding ban is biblical and remains forbidden even to avoid animosity.
Ohr L'Tzion: attending is permitted, but do not drink alcohol unless brought from home.	Shach: the wedding ban is rabbinic and is permitted to avoid animosity.
	Shav V'Rafah: a convert may attend his non-Jewish father's birthday party (animosity + honoring parents + the ban is not universally practiced).

Final Ashkenazic and Sefardic Halacha Table – All Major Topics

This table collects the final practical ruling for each major topic according to Sefardic and Ashkenazic practice, based on the named poskim in the sections above.

Topic	Sefardic Final Halacha	Ashkenazic Final Halacha
Nat Bar Nat – parve food cooked/fried in clean opposite pot, then mixed with opposite type	Mutar (S"A like Rambam). Adding dairy to already-cooked food is mutar even from a ben-yomo pot.	Ben-yomo: assur le'chatchilla to add opposite type; mutar be'dieved if already mixed (Rama). Eino ben-yomo: mutar.
Cooking parve food with intention to eat with opposite type	Shach forbids; Rav Ovadya permits.	Ben-yomo: assur. Eino ben-yomo: Gra permits; Chochmat Adam forbids le'chatchilla.
Davar charif (onion etc.) in fleishig/dairy pot	Ben-yomo: assur with opposite type (with heat: whole food). Eino ben-yomo: mutar with opposite type.	Even eino ben-yomo pot: assur with opposite type (Rama – sharp food wakes the pagum taste).
Rama's leniencies – cook to serve on opposite plate	Follow S"A baseline: mutar with opposite type; the extra plate-serving stringencies are an Ashkenazic discussion.	Shach/Taz/Rav Moshe permit; Pri Megadim forbids.
Hot parve food on hot opposite plate	Mutar under basic Nat bar Nat (same as food on a plate).	Aruch HaShulchan permits; Taz forbids le'chatchilla.
Two parve foods cooked in opposite pots	Mutar to mix.	Mutar to mix (all agree).
Direct food-to-food transfer (e.g. cheese on broccoli)	Pnei Aryeh / Rav Ovadya: Nat Bar Nat applies → pot stays parve (mutar).	Pri Megadim / Aruch HaShulchan: no Nat Bar Nat → pot becomes dairy/fleishig (asur). Hybrid – Chavot Da'at / Yad Yehuda: Nat bar Nat only if at least one transfer went through a kli; pure food → food with no vessel is stricter. If food absorbed actual meat (e.g. gravy), heating it in a parve pot makes the pot fleishig.
Opposite flavor hits food while still cooking	Beit Efraim / Rav Ovadya: Nat Bar Nat applies → mutar.	Chavot Da'at: no Nat Bar Nat → assur le'chatchilla; Minchat Chen allows Beit Efraim be'dieved.
Sous-vide machine shared for meat and dairy	Rav Ovadya: one machine permitted if water emptied and cleaned between uses (mutar).	Require two separate machines (asur to share).
Canned vegetables without hechsher	Asur (all agree). Rav Ovadya permits be'dieved on business trips if a non-Jew tastes no meat flavor.	Asur (all agree). Same limited be'dieved on discussion.
Fish and meat – between courses	S"A: wash hands and mouth.	Rama: custom is to eat and drink something in between (le'chaim custom).
Fish cooked in clean fleishig pot	Mutar le'chatchilla (practical consensus).	Mutar le'chatchilla (practical consensus).
Fish-and-meat mixture – bitul in shishim	Rav Ovadya permits adding meat/soup to achieve bitul.	Dispute: Maharil – not batel; Issur VeHeiter / Pischei Teshuva – batel.
Fish and meat on same table	Rav Ovadya / Rav Yochanan Wosner permit.	Kaf HaChaim forbids; others permit.
Clean ben-yomo dishes rinsed in clean opposite ben-yomo pot of hot water	S"A: everything mutar (both flavors are Nat Bar Nat).	Rama: water, pot, and dishes all assur.
Pouring parve soup from ben-yomo fleishig pot into ben-yomo dairy bowl	S"A / Shach: bowl is mutar. Pot and soup remain mutar.	Rama / Taz: bowl is assur. Pot and soup remain mutar. Chochmat Adam: mutar like Shach but recommends kashering if no loss.
One sink – washing meat and dairy	Sequential washing mutar (Ohr L'Tzion / Yalkut Yosef). Custom still prefers two sinks.	Prefer two tubs or separate racks (Minchat Yitzchak, Rav Belsky, Rav Moshe).
Double sinks	Mutar (same ruling as Rav Moshe, Rav Forst, Aruch HaShulchan, Beer Moshe).	Mutar (Rav Moshe, Rav Forst, Aruch HaShulchan, Beer Moshe).
Shared dishwasher with detergent	S"A, Chacham Tzvi, Chochmat Adam: mutar with detergent (noten ta'am lifgam).	Those who follow Shach/Taz/Gra prefer separate machines or racks; those who accept noten ta'am lifgam with detergent permit a shared machine.
Stam Yeinam – non-Jewish baby/child touch	Forbidden to drink; permitted for benefit.	Forbidden to drink; permitted for benefit (Shach: even one-day-old).
Stam Yeinam – Muslim touch	Forbidden to drink; permitted for benefit le'chatchilla.	Forbidden to drink; permitted for benefit.
Public Shabbat desecrator touches wine	Forbidden to drink; benefit permitted (Shach).	Forbidden to drink; benefit permitted (Shach).
Traditional / respectful / tinok-shenishba Jews touch wine	Rav Ovadya lenient on traditional Jews; Sefer HaKashrut permits tinok shenishba and respectful Jews.	Dispute: Binyan Tzion / MB / Sefer HaKashrut / RSZA lenient on respectful/traditional; Rav Sternbuch / Minchat Elazar strict.
Forms of touching – modern non-Jew pour or accidental touch	Follow S"A four-condition framework; less reliance on modern downgrade.	Rama: modern non-Jews do not libate → touch downgraded (נחית דרגא); pouring/accidental touch mutar to drink. Shach: rely only in case of loss.
Closed bottle moved by non-Jew	Mutar (all agree).	Mutar (all agree).
Pouring by Muslim	Rav Ovadya and most Sephardic poskim: assur to drink; benefit permitted.	Custom often strict (Zitz Eliezer: pouring = shaking). Shach permits le'chatchilla.
Embarrassing a Jew by refusing wine	Rav Elyada Goldvicht: mutar to drink in order to avoid the biblical prohibition of embarrassing a Jew (Stam Yeinam is rabbinic).	Rav Elyada Goldvicht: mutar to drink in order to avoid the biblical prohibition of embarrassing a Jew (Stam Yeinam is rabbinic).

Nitzok – pouring kosher wine into Stam Yeinam cup	S”A: forbids the bottle. Great loss: may rely on Rabbeinu Tam.	Rama: cup/bottle = small loss; barrel = great loss. Shishim against residue in the cup → bottle mutar. Shach: modern non-Jews still trigger nitzok.
Leaving wine unattended with non-Jew	S”A: idolator – assur immediately; Muslim – after time to walk a mil. Double seal when sending; yozei venichnas only if all four conditions met.	Rama: single seal enough be’dieved; Aruch HaShulchan allows single tight seal even le’chatchilla today. Same yozei venichnas rules.
Mevushal wine	Same baseline. Flash pasteurization: RSZA/Rav Elyashiv/Ohr L'Tzion – not mevushal. Rav Moshe/Rav Ovadya – pasteurized is mevushal. Watch nitzok.	Same baseline. Flash pasteurization: RSZA/Rav Elyashiv/Ohr L'Tzion – not mevushal. Rav Moshe/Rav Ovadya – pasteurized is mevushal. Watch nitzok.
First-fill sherry-cask whiskey	Basis to permit when wine is nullified or not considered real wine taste (S”A measures).	Dispute: Rav Moshe / Mishna Halachot / Rav Asher Weiss / Rav Shlomo Miller permit; Rav Belsky and OU forbid. Second-fill widely permitted.
Brandy and grappa	Require hechsher. S”A: juice is wine from separation; stomping forbids even before separation.	Require hechsher. Rama: stomping stringency only in drainable press. Rav Elyashiv: after proper production, later non-Jew touch does not forbid.
Beer in non-Jewish establishment	S”A: all beer and honey drinks forbidden. Kaf HaChaim: non-permanent and infrequent permitted.	Rama: only date beer forbidden; other beers mutar (accepted custom).
Coffee in non-Jewish shop	Kaf HaChaim / Shach: mutar.	Dispute: Panim Meiros forbids; Kaf HaChaim/Shach permit; Chochmat Adam – technically mutar but better to refrain; Rav Schachter lenient if little socializing.
Drinking own wine at non-Jewish party	Rambam: assur even if mevushal, unless majority of guests are Jewish.	Rambam baseline; Rav Moshe allows attendance (and beer) when non-Jews host and refusing causes animosity.
Eating at non-Jewish wedding	S”A: assur even with own food and waiter.	Taz: biblical, remains assur even to avoid animosity. Shach: rabbinic, mutar to avoid animosity.

Note: “Dispute” in the table means named poskim disagree. Always check the full section for the exact conditions (ben-yomo vs eino ben-yomo, le’chatchilla vs be’dieved, loss, animosity, etc.).